THE MOTHER'S BOOK

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MOTHERHOOD

BY BESSIE POTTER VONNOH

"The mother is the one supreme asset of the national life."

— THEODORE ROOSEVELT

THE MOTHER'S BOOK

A Handbook for the Physical, Mental and Moral Training of Children

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WILLIAM BYRON FORBUSH
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INTRODUCTION

THIS book is intended to help the mother to develop and train her children in the best and wisest way, from their babyhood until they reach adult years. It begins with Suggestions in Child-Training, with a Chart showing clearly how the normal child passes from one period of life to another, and suggests the helps he needs at each stage. By studying it a mother may learn to deal intelligently, rather than at haphazard, with her growing boy or girl.

Expanding many of the ideas suggested in this first part, the section on Conduct and Character-Building follows, taking up in detail the various points of character to be impressed on a child's mind. How shall one deal with such difficulties as fighting and mischief? How are obedience and truthfulness to be inculcated? Shall the study of nature be taken up at length, or left to the schools? All these and many other important queries are answered with helpful thoughts for the mother.

Then, since moral training depends upon the good body and the sound mind, the mother is given brief but explicit directions for the care of the body and for conducting her own little home school. The food, room, leisure, playtime, and school life of the growing boy and girl are considered. Books and reading, religious training, punishments and rewards, and the fitting of a child for life are discussed and many practical suggestions are made.

In these later pages delicate but vital matters pertaining to the instruction of youth of both sexes during the period of adolescence are presented with wisdom and discrimination, based on wide inquiry and the results of practical experience.

The reader will recognize in this volume many of the names with which she is familiar of those who are authorities in the practical training of children.

In order that she may have adequate object-material for her task, each owner of this book is also provided with THE YOUNG FOLKS TREASURY, a complete library for the home, intended especially to give the tools, in the way of stories, play-devices, suggestions for handicraft and work, and personal culture from inspiring biography and history, science and invention, travel and discovery. The Chart and the articles herein upon the training of children are furnished with a multitude of explicit references to THE TREASURY, so that the mother has the whole rich collection at her finger-tips every moment. The plainest directions are given, both for turning from one subject to another in this volume and for finding just what is wanted in THE TREASURY.

Nothing is too good to help make good children. The world's best has here been brought within every mother's reach.

THE EDITORS.

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Edited by William Byron Forbush

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SEASON BY SEASON
WEEK BY WEEK
WITH THE CHILD

OUR Plan for Child Training has three noteworthy characteristics.

It is *simple*. It involves no terrifying long words, no mysterious theories. Its philosophy is common sense; its method is the use of the loving influences and the everyday materials of the home.

It is *definite*. It organizes the varied but often vague ideas of the mother. It focuses her efforts on one thing at a time.

Therefore it is *practical*. With a definite object in mind for each year, indeed for each day, she soon recognizes that her endeavors count. She plans her work, and works her plan.

All 'Round the Year

The basis of the mother's work is the Chart of Suggestions for Child Training beginning on page 7 of this volume. This Chart not only shows how the normal child develops, but what he ought to be able to do and achieve at each stage of his development. To make the endeavors of the mother definite and practical, counsel is now given that she take up these suggestions, season by season, for short, earnest exercise. We know of no better way to divide the year of effort than by its seasons. The Table that begins on the second page shows how, even from the beginning, the mother may take advantage of the natural seasonal opportunities to cultivate the threefold, interwoven life of her child.

"Spring" in the Table means March, April, and May; "Summer," June, July, and August; "Autumn," September, October, and November; "Winter," December, January, and February.

The program for the infant, given first, of course does not include so many seasonal activities. To make this portion of

the Table harmonious with the later parts, we arbitrarily suppose that our baby is born in the early Spring. Where this is not the case, the mother of the new-born child will naturally begin her use of the Table with the season when the child actually came into this world.

This Table is arranged in the same general divisions as the Chart that follows, with the approximate ages indicated beneath the title of each division. The suggestions for the three-fold development run down each page, in three columns, the intention being that an effort should be made to develop Body, Mind, and the Social-Moral Nature not separately, but in conjunction. The names of the seasons are printed in order at the left of the page, with the appropriate suggestions opposite each.

The initials "R. J." in the Tables stand for the Reading Journeys in THE TREASURY, that may be found at the end of its tenth volume. Here are the pictures, stories, and verses that the mother needs, the games and plays for the children, and the selections for the children to memorize.

It is perhaps needless to say that these items are intended to be suggestive rather than exhaustive. There is nothing infallible about the dates. Many bright children will be ready for some of these attainments earlier than the schedule indicates, and wherever there is a rich home life these advantages and many others not named here are afforded the children not only soon and late but continuously. They are named only that the mother may realize that if she wishes definite results she must adopt thoughtful and regular instrumentalities.

These suggestions, put in the imperative, are chiefly for the children themselves, but some of them involve preparation or coöperation by the mother.

With many children, at certain ages, plans like these are more effective if there is a weekly score-card by which the child may measure his own progress. Recognitions, in the way of special privileges and pleasures, may be awarded at the close of the season. The following sample card, useful with children from about six to twelve, is built up in units of 7, so that each day may make its count upon the record.

SUGGESTED SCORE-CARD FOR RIGHT LIVING
ONE WEEK

	Perfect Score	*John's Score*
BODILY		
Rising regularly at 7	7	...
Regular good "clean-up" before breakfast	14	...
Outdoor exercise after school	7	...
Correct posture, standing and sitting	21	...
In bed at 8.30	7	...
MENTAL		
Daily reading aloud at home	14	...
Writing to grandma or other relative (once)	7	...
Piano practice faithfully	28	...
Patient home-work with school studies	14	...
Know and list two of either birds, trees, flowers or insects	14	...
CHARACTER		
Faithful care of pet	21	...
Daily clearing up of room	14	...
Playing without quarreling	49	...
Progress in conquering (named) bad habit	56	...
One attendance at church	14	...
Helping Mother three hours each week	21	...
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The recognitions to be given depend of course upon the location and circumstances of the home and the ages of the children. Here are a few general suggestions:

End of Spring: bird-picnic in the woods; trouting excursion; canoe-party in the park; excursion to city zoo; visit to college commencement; season ticket to Chautauqua.

End of Summer: family camp; yachting trip; visit to city aquarium; shopping excursion; family berry-picking; deep-sea fishing party.

End of Autumn: visit to grandma's; series at the movies; college football game; afternoon children's party; excursion through the foreign quarter.

End of Winter: dinner at city hotel; snowshoe hike; theater or concert party; evening children's party; week-end house party.

INFANCY

From Birth to the Third Birthday

	Bodily Life and Play	Home-Education	Conduct and Character
SPRING	Establish quiet sleep-habits.	Exercises for touch and sight (second month).	Accustom to regularity of sleep and food from the start.
	Help in lively getting about (second Spring).	Lullabies (from second month) (R.J. 4).	Self-amusement habit (second Spring).
	Running exercises (third Spring).	Finger and action-plays (second year).	First little tasks with mother (third year).
	Select playthings for exercising large muscles (third Spring outdoors).	Get acquainted with common animals (R.J. 5).	Encourage every tendency to share things (third year).
SUMMER	Sit upright, with support (third month).	Bright objects to play with (fourth month).	Develop submission to dressing and other simple toilet-habits.
	Playful curiosity and trials with hands (fifth month).	"Do like mother" (second Summer).	Orderly care of playthings (begin in second year at least).
	Walks (second Summer).	Exercise in pronouncing words (third year) (R.J. 1).	Study how to control "tantrums" (third year).
	Sand-pile play (second Summer).	Show simple pictures (R.J. 11).	
	Climbing exercises (third Summer).	Tell shortest stories (third year) (R.J. 2, 3 and 4).	

AUTUMN	Standing exercises (eighth month). Undress self (third year). Pulling, rolling, balancing exercises (third year).	Help to understand simple words (eighth or ninth month). Exercise in making shortest sentences (third year) (R.J. 1 and 2).	Simplest play and intercourse with others (seventh month). Develop expressions of affection and agreeableness (second year). Encourage willingness in errands (second year). Have habit of regular little duties (third year). Beginning in table-manners (third year).
WINTER	Walking (eleventh or twelfth month, commonly). Feed self (second year). Play with crayons and other such materials (third year). Regular vigorous outdoor play (third Winter).	Obedience to simple nursery commands (first Winter). Work for self-control when his own way not possible (first year). Develop gentleness in speech and ways (second year). Memorize little prayers and prayer-songs (R.J. 4).	Colors to play with (end first year). Play involving simplest imitation (end first year). Mother Goose (second year) (R.J. 1). Suggest ways for imaginative play (second year). Exercise with longer sentences (third year) (R.J. 1 and 2). Memorize simple verses (R.J. 3 and 4).

EARLY CHILDHOOD

From the Third to the Sixth Birthday

	Bodily Life and Play	Home-Education	Conduct and Character
SPRING	Have lively action-plays outdoors (throughout this period). Child should dress self (fifth year). Child should take much care of his own room (fifth and sixth years).	Vary the play for its educational value (through period). Memorize days of week, count to 100, learn to tell time. Master familiar animal stories (fourth year) (R.J. 7). Coloring, paper-work, coarse sewing (fifth year).	Practice cheerfulness in play (through period). Pride of possessions and care of them (fifth and sixth years). Conquer fears. Practice in truthfulness. Begin Sunday School (fifth year).
SUMMER	Ball-play (fourth year). Sand-play (fourth year). Hobby-horse and swings (fourth year). A few playmates (through period). Careful physical examination before entering school (sixth year).	In play help to dramatize every-day work. Learn a few birds and flowers. Memorize a few play-rhymes and verses (R.J. 8). Exercise in reckoning, word-building, etc. (sixth year). Fairy stories (fifth and sixth years) (R.J. 12). Simple nature-talks (R.J. 10) (throughout).	Practice cleanliness night and morning (through period). Work toward kindness with playmates (through period). Use pictures for their uplift (R.J. 11). Sing about the work with the child. Develop praise-songs, mentioned before, into the prayer-habit (fourth year).

AUTUMN	Play with blocks and constructive plays (through period). Regular outdoor play to counteract school life (sixth year). Sex-instruction (before school begins). Learn to work in home playroom (sixth year).	Further memorizing (R.J. 3, 4) (fourth year). Tell travel-stories (R.J. 9) (fifth year). Begin collections (sixth year). Memorize a dozen verses this season, each year (R.J. 8).	Exercise patience in craftsmanship. Learn independence as well as kindness with playfellows. Continue use of pictures. More helpfulness with home chores (throughout), especially the joyousness of industry. Re-commence Sunday School attendance (fifth year).
WINTER	Take all the care of a pet (fourth year). Knitting and weaving (fourth or fifth year). Continued outdoor play to counteract school life. Learn to skate (sixth year).	Further memorizing, as above. Help in acting-out familiar stories at home (sixth year). Establish family "sings." Review the school work in the home.	Renewed attention to polite ways (throughout). Develop the spirit of joyousness in helping with the home chores.

LATER CHILDHOOD

From the Sixth to the Twelfth Birthday

	Bodily Life and Play	Home-Education	Conduct and Character
SPRING	Insist on good posture (throughout). Roller-skating (seventh year). Jumping-rope (eighth year). Chasing and hunting games (R.J. 13). Pushmobiles (eighth year). Baseball (tenth Spring). Learn to row (seventh year).	Encourage reading aloud (every season, throughout period) (R.J. 15, 19, 22, 26, 27, 31). Counting games (eighth year). Typewriter practice, for spelling (if practicable). See to articulation and train in use of dictionary (tenth year).	Establish church-going (seventh or eighth year). Be responsible for regular home tasks hereafter. Practice punctuality in rising, meals, etc. Use song for inspiration (R.J. 14 and 23) (throughout).
SUMMER	Learn to swim (eighth year). Tops (eighth year). Build a raft (eighth or ninth Summer). Roller-skates (eighth year). Camp-cooking for girls (ninth Summer or later). Fishing (tenth Summer). Captain ball for girls (tenth Summer).	Memorize a poem a week (R.J. 32). Nature walks begin (seventh Summer) (R.J. 17 and 20). Nature collections begin (eighth Summer) (R.J. 25, 29 and 32). Doll-dressmaking (eighth or ninth year). Assistant-homemaking with mother (ninth or tenth Summer). Knitting, mending, etc.	Show prudence when playing away from home. Exercise fidelity even to play-appointments. Work toward a pleasanter home life and more inspiring table-talk (R.J. 18).

AUTUMN	Posture (still). Hut-building (eighth year and beyond). Bicycling (eighth year). Family camp or berry-picking (ninth year and later) (R.J. 13).	First business projects (eighth year). Regular evening for house-games (R.J. 21). Read myths (R.J. 30). Afternoon parties for girls (tenth year) (R.J. 21). Stamp-collecting. Memorize, as in the Summer (R.J. 14, 23 and 32).	Develop thrift in connection with allowance and business projects. Better application in school. Work for sympathy in "gang"-relations; also refinement. Seek will-power in executing tasks (R.J. 24).
WINTER	Posture (always). Folk-dancing (ninth year). Fix a cellar-gymnasium and menagerie.	Sing by note (after sixth year). First music lessons (eighth year). Seek educational value from good tools. Card-games, evenings at home. Help with arithmetic (tenth year). Read about inventions (R.J. 34). Establish home traditions and holidays (throughout) (R.J. 28).	First church social life (tenth year). Caution about reserve in friendships (eleventh year). Use loyalty to principle in the "gang" (eleventh year and beyond). Inspire by good pictures (R.J. 33).

EARLY YOUTH

From the Twelfth to the Eighteenth Birthday

	Bodily Life and Play	Home-Education	Conduct and Character
SPRING	Learn to play indoor baseball (girls and boys) (thirteenth year). Boys, learn to play basket-ball (fourteenth year). Boys begin track athletics (fifteenth year).	Take Nature-observation trips, to know the wild flowers, etc. (throughout the period) (R.J. 45, 48, 58). Begin a personal library (twelfth year). Read about Invention (R.J. 34).	Begin to earn money regularly (twelfth year) and to keep accounts. Home duties definite hours each week. Give up some pleasure for another every week. Establish habit of Lenten reading (R.J. 61).
SUMMER	Physical work according to R.J. 33 and 49 (from twelfth year). Learn to play tennis (fourteenth year). Regular Summer camp (twelfth to fourteenth year). Regular Summer employment (from fifteenth year).	Continued Nature study (R.J. 45, 58), to know 10 trees. Memorize, say, one Nature poem each fortnight (R.J. 48) (twelfth year). Study animals (R.J. 36). Read adventure stories (R.J. 35 and 47) and achievement stories (R.J. 51). Girls, learn to read and use dress - patterns (fourteenth year).	Begin a bank account (twelfth Summer). Home duties, as above. Remember others' birthdays. Make friends with some inspiring adult.

AUTUMN	Boys, try for a school team (fifteenth year). Girls, enroll in a good gymnasium (fifteenth year). Establish the hike-habit. Get to bed regularly at 10 (through high-school).	More observation-trips (R.J. 58). Learn to read the newspaper regularly (fourteenth year). Know your home song-book better (R.J. 43, 54). Memorize some. Visit an art museum (R.J. 57, 60). Help get up school dramatics (fifteenth year). Read about explorers and other lands (R.J. 41, 42, 46, 50).	Know your own town and read about practical Civics (R.J. 56) and patriotism. Read inspiring Biographies (R.J. 39, 40, 51). Help a club of younger children. Have home game-parties (fifteenth year).
WINTER	Learn to practice first-aid (twelfth year). Join Scouts or Camp-Fire Girls or Woodcraft (thirteenth year). Play soccer or football (fifteenth or sixteenth year). Girls, practice handicraft (as in R.J. 38). Boys practice handicraft (as in R.J. 37).	Emphasize educational use of tools and needle and thread (as in R.J. 37 and 38). Keep a diary (from fourteenth year). Go to good concerts (R.J. 44). Subscribe for a good magazine. Learn to outline a public address (seventeenth year). Memorize one fine poem each month (R.J. 61) (thirteenth or fourteenth year).	Learn about the good colleges. Begin to think about vocation (seventeenth year) (R.J. 52 and 59). Be a good "fan." Have a round of visits upon sick. Give regularly to needy causes. Maintain the prayer-habit (throughout).

A CHART OF SUGGESTIONS
IN
CHILD TRAINING

A CHART OF SUGGESTIONS IN CHILD-TRAINING

Prepared by MRS. ANNIE WINSOR ALLEN
and Edited by WILLIAM BYRON FORBUSH

THE following Chart is intended as a display and grouping of the Traits and Attainments desirable in a Child, the Order in which their development may be expected in the average child and the Age at which Training for each may profitably be begun. It considers the child in the four successive periods of Infancy, Early Childhood, Later Childhood, and Youth, and outlines the Path along which Progress may most naturally and effectively be made in planting and nurturing right Ideas and good Habits. It will therefore serve as a Practical Guide—a

CALENDAR OF YOUTH

to Parents, reminding them from year to year of the Seed-times of Forethought which shall produce Harvests of Character.

The Chart has a three-fold division, namely: Conduct and Character-Building, The Home-School, and Bodily Life and Play, covering respectively the Moral, Mental, and Physical Development of the Child.

HOW TO USE THIS CHART CORRECTLY

To use this Chart read it in this fashion, for example:—

In his *sixth year,* in the way of general behavior, an average child may be expected to show some capacity for *Self-Reliance.* (Turn to the Chart, please, at page 10.) Immediately at the close of the complete Chart is a brief discussion

of all the traits that are likely to appear during this year, Self-Reliance included. Following these outlines, and beginning on page 51, all the virtues of childhood and youth are arranged in alphabetical order. Among these you will read Dorothy Canfield Fisher's acute discussion, under the caption "Self-Reliance."

This is not all. Turn to the second column of the Chart, "The Home-School," for the sixth year, on page 10; here are seven things that ought to be done this year in the home-teaching of the average child, and here are no less than six references, three to material in THE MOTHER'S BOOK and three to material in THE TREASURY, showing you how to do them. Likewise, in the third column, under the caption, "Bodily Life and Play," are nine suggestions for this year, with five references, part of them to THE MOTHER'S BOOK and part to THE TREASURY.

Now read all the suggestions for the years preceding his present age and ask yourself whether he has stopped using or enjoying some good thing which he used to have and ought still to possess.

It is impossible and unwise to try to mention all the good traits a child could have, and suggest a time for beginning to encourage each. Every good trait must be encouraged all the time, especially by your own good example.

Every word in plain capitals or in heavy faced type in any column of the Chart is found in the index at the end of the book, where the page is given upon which is a special article devoted to that topic. Every word in capital italics is found in the index at the end of Volume XII of THE TREASURY, where further page references are made to articles in THE TREASURY.

WHAT MAY BE LEARNED FROM THE CHART

All that the lists of this Chart seek to do is to mention the order in which the various kinds of good traits may be expected, and the earliest time when it is fair to endeavor persistently to help a child to cultivate them in himself. Of

course, what is once begun in such matters must never stop. We ask the beginnings of self-control in a little baby, but the end of the struggle will never come. Some children will need help in this to the end of their lives.

Have infinite patience, quietness, and firmness. Remember all the time that you are simply helping the child to grow right. He cannot grow fast. He cannot grow evenly. Be as patient as you would be with a plant, a rose-bush, or a young fruit-tree. Be watchful, and never let him have his own way when his way is wrong; but be delighted to let him have his own way if there is no harm in it, now or to come.

Be the children's companion in such pleasures as you can share—reading, games, picnics, etc. Let them talk freely to you, even if you do not feel much interested, and try to see what it is that interests them. Get and keep their confidences as much as you can, but do not expect full confidence from every nature; some cannot give it. If they believe in your good will and affection, and respect your purposes, that is enough.

Watch for special talents and develop them as much as possible, whether they are small, like a talent for catching two balls at once, or large, like a talent for singing. Encourage all their aspirations.

Help the Child to Help Himself

Encourage the children to think for themselves. Test their judgment and satisfy their curiosity as far as possible.

At every age avoid corporal punishment, and as the children get older, throw them more and more on their own responsibility and judgment. Make leisure to discuss plans with them, and show them the reasons for your choice of action. But do not discuss when prompt action is necessary. Help them to gain the habit of ready obedience.

Character is built from the inside. At every age watch carefully the natural tendencies of each child and try to help each one to make the best use of his own special abilities. Remember that the home has the strongest influence; school

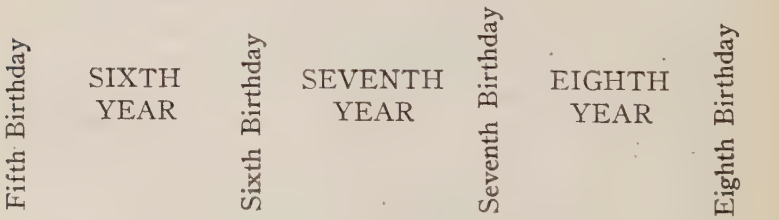
and church can only supplement that. Your own behavior is the strongest influence your child has.

The way to keep out evil is to fill the mind and the time with wholesome, interesting thought and occupations. Let your watchword be: *Occupy.*

From birth, to about five years old, the children's natural interest in learning what is going on about them, and trying to do the same things, is enough occupation. From five years old to about eleven, they will take readily to the interests and occupations natural to their age, if these are offered them freely and in a spirit of good will. From eleven years old on, they will be more and more keen to choose their own occupations. Let them, merely keeping the right to forbid the objectionable ones, if there are any, and making sure that they bring their friends and pleasures home often enough for you to know about them.

The Child Year by Year

Let us now turn together to the Chart itself. Remember that the figures at the left of each column divide the Chart into yearly periods. For example, all that is found between "Sixth birthday" and "Seventh birthday" refers to a child who has, normally, passed his sixth birthday and who is consequently in his seventh year. Let us repeat, that the Chart represents the *order* rather than the *time* of development. Your own child may be physically 6 and mentally nearer 8.



This Chart has been prepared with careful reference to such authorities as G. Stanley Hall, John Dewey, James Sully, Irving King, Edwin A. Kirkpatrick, Daniel Starch, Milicent W. Shinn, David R. Major, M. V. O'Shea, and others.

INFANCY

Conduct and Character-Building	The Home-School	Bodily Life and Play
Birth	**Birth**	**Birth**
Submission	Teach to recognize persons, understand signs, and simple commands.	Complete protecting CARE, especially in SUMMER.*
Obedience		Beginning correct physical HABITS.
Self-control		Creeping and bodily control.
Affection	PLAY, after six months, to develop CURIOSITY, speech, control of muscles.	Gentlest coöperative PLAY, mostly with mother.
Imitation and Emulation		Elementary SENSE-TRAINING (touch especially).
	Note that "trial and success" and imitation are the methods by which the baby learns.	SLEEP 22, down to 16 hours.
First birthday	**First birthday**	**First birthday**
Reasonableness	Teach to talk, to feed self, to "do like Mother."	A great "getting-about" year.
Self-Amusement		Exercises of locomotion and use of larger muscles (like pulling, rolling, etc.).
Agreeableness	Drill to repeat *RHYMES;* use finger plays; *MOTHER GOOSE.*†	Train to use implements of food and play.
Orderliness		PLAY with mother and home folks.
Gentleness	Help to remember by recalling experiences.	Mimic "work."
Trust		Errands within the room. *LULLABIES.*
	Give *all* the senses opportunity — smell, touch, and hearing as well as sight.	*TOYS* that "go" (balls, slides, swings, carts).
		Protect from fears and teasing.
	Protect from fears; and encourage curiosity, by WALKS, varied PLAYTHINGS, colored pictures.	Be generous with approbation.
		SLEEP 6 p.m. to 6 a.m.; rest from 4 to 2 hours.
Second birthday	**Second birthday**	**Second birthday**

* Plain CAPITALS are references to the index at the end of this volume.

† Italic *CAPITALS* are references to the index at the end of Volume XII of The Treasury.

Conduct and Character-Building	The Home-School	Bodily Life and Play
Second birthday	**Second birthday**	**Second birthday**
Self-Direction	Much drill in ATTENTIVENESS and MEMORY.	Much running, use of musical toys, bright colors, *SANDPILE*, for sense-training.
Individuality		
Courage	Drill in forming sentences and in correctness of speech.	Teach undressing.
Generosity		Protect in use of his own PLAYTHINGS.
Gentleness	Play IMAGINATIVE (that is, dolls to be babies, block houses, etc.).	Animal *TOYS* but no live pets.
		Not too many playmates.
		Errands within the house.
	Use pencil, crayon, and big blocks and some Montessori apparatus.	Watch out for contrariness.
		SLEEP 6 p.m. to 6 a.m.; rest 4 to 2 hours.
	Call out helpfulness.	
Third birthday	**Third birthday**	**Third birthday**

EARLY CHILDHOOD

Conduct and Character-Building	The Home-School	Bodily Life and Play
Third birthday	**Third birthday**	**Third birthday**
Attentiveness	Frequent changes in *PLAY* and work.	Watch vigor of GROWTH.
Cheerfulness	Expect many questions and answer carefully.	Give the keen senses much exercise.
Kindness	Have a home KINDERGARTEN.	Encourage WALKS, *BALL* play, blocks, big beads, *SAND* play, hobby-horse riding.
Politeness	Use PLAYTHINGS and OCCUPATIONS made of homey articles, for lively action and with which to dramatize everyday life.	Teach dressing.
Patience	STORY-TELLING.	Give little regular tasks of *HELPING* (such as dusting, wiping dishes, and picking up).
Contentment	Have the child recite simple *POETRY*, draw, and print.	Errands within the house and yard.
Cleanliness	MEMORIZE days of week, count a little, and learn difference between right and left; know a few *BIRDS* and *FLOWERS* by direct contact with nature.	Expect selfish, self-assertive PLAY.
		A few neighborhood PLAYMATES.
		Imaginary companions common now, also interest in *ANIMALS* and *PLANTS* as playmates.
		First *PETS*.
		SLEEP 6 p.m. to 7 a.m.; rest 3 hours down to 1.
Fourth birthday	**Fourth birthday**	**Fourth birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Fourth birthday	**Fourth birthday**	**Fourth birthday**
Conscience **Sincerity** **Truthfulness** **Unselfishness** **Tidiness** **Independence**	Encourage simple writing, reading aloud and SINGING, coloring, counting, coarse sewing. Tell *FAIRY STORIES.* Develop simple *ACTING* of stories.	Expect keen appetite and good resistance to disease. Complete teaching to dress himself. Supervise PLAY to mitigate quarreling: play imitates adult activities and occupations. Continue simple *HOME TASKS.* Errands in neighborhood. Help make simple *PRESENTS* for friends. Commence Sunday school. SLEEP, 6 p. m. to 7 a. m. rest 1 hour.
Fifth birthday	**Fifth birthday**	**Fifth birthday**
Trustworthiness. **Self-Reliance** **Sympathy** **Humor, Sense of** **Industry (Work and Play)**	Encourage simple reading aloud, *SINGING* and writing, reviewing school work. Have home *PICTURE* work, clay-modeling, weaving. More MEMORIZING of verses and music. Have the child tell and re-tell *STORIES.* Teach more names of common things. Improve your TABLE TALK. Encourage simple COLLECTIONS.	Often a year of retardation. Have complete physical examination before entering SCHOOL. Have vigorous outdoor life to counteract school, with much free imaginative play. Give simple facts about SEX before school. Watch purity of speech and thought after school begins. Make much of bedtimes for confidences. Family *SINGING.* Purposeful family excursions and VACATIONS. SLEEP from 6 p. m. to 7 a. m.; rest as needed.
Sixth birthday	**Sixth birthday**	**Sixth birthday**

LATER CHILDHOOD

Conduct and Character-Building	The Home-School	Bodily Life and Play
Sixth birthday	**Sixth birthday**	**Sixth birthday**
Reserve	Continue reading aloud from Primer; use blackboard for free drawing and writing.	Take careful note of *POSTURE*, both standing and sitting, to form correct habits.
Prudence		Roller-skating, jumping rope, dancing, *SWIMMING*, and rowing.
Application		
Responsibility	Play counting-games.	Use hammer and nails for large rough construction-work out-doors, such as hut-building, rafts, etc.
Punctuality		
Respect	Drill in quick perception of the letters, telling time, understanding outline maps.	Have home *GYMNASTICS* for large muscles.
	Help write simple letters of friendship and acknowledgment, on the typewriter if possible.	"Semi-barbaric unrest" is called the keynote of the 7th to 9th years.
		Have regular "chores."
		Expect predominance of competitive games.
	Continue STORY-TELLING and encourage silent *STORY* reading.	In home *SINGING* encourage singing by note orally.
		Continue Sunday school and commence CHURCH-going
	First *PIANO* lessons (possibly).	SLEEP, 6.30 p.m. to 7 a.m.
Seventh birthday	**Seventh birthday**	**Seventh birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Seventh birthday	**Seventh birthday**	**Seventh birthday**
Businesslikeness	Reading, both silent and aloud, and getting the habit of listening attentively to reading.	During this year of rapid growth, note *POSTURE* again carefully.
Thoroughness		More *EXERCISES* as last year, also bicycling, skating, tops, cave-digging, etc.
Perseverance	Encourage further letter-writing and writing little personal stories.	Get a bench and a few good tools.
Sympathy	Help in special spelling difficulties.	Have lively house-GAMES after supper, which tend to displace unorganized play.
	Supplement geography by weather-maps, bird calendars, *NATURE-STUDY*, WALKS, nature COLLECTIONS.	Have family berry-picking excursions and week-end "hikes."
	Possibly home conversation in French.	Wider range in TABLE TALK.
	Suggest simple business projects; have an allowance-system.	Note and guard the increasing influence of other children.
		SLEEP from 7 p. m. to 7 a. m.; rest as needed.
Eighth birthday	**Eighth birthday**	**Eighth birthday**
Friendship	More exercises as last year, with care not to overdo.	Chasing and hunting *GAMES*.
Appreciativeness		Rapid brain-growth and frequently a physical set-back.
Refinement	More *NATURE STUDY*, for health as well as wisdom; flower COLLECTING.	Guard against FATIGUE and slovenly *POSTURE* due to weakness; provide quiet periods for rest and reading.
	In reading begin to turn from fairy-tales to *MYTHS* and *LEGENDS*.	Pushmobile, seesaw, roller skates, marbles, weeding, camp-cooking, sewing for dolls.
		Remember fidelity in "chores."
		Develop a clan-spirit.
		Card-games in the home.
		Special "Home Club Night."
		SLEEP from 7 p. m. to 7 a. m.
Ninth birthday	**Ninth birthday**	**Ninth birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Ninth birthday	**Ninth birthday**	**Ninth birthday**
Ambition	Encourage correct articulation, use of dictionary and mastery of words that trouble in school.	Slow but sure recovery from physical setbacks. *EXERCISE* particularly to develop vitality.
Pluck		Fishing, sailing, etc.
Honor		*HOME CARPENTRY; WOODEN* and *PAPER TOYS.*
Loyalty to Persons	Home scrapbook in geography; collection of domestic postmarks.	More doll sewing; simple mending.
		Encourage "scrub," quoits, backyard menageries, etc.
	NATURE STUDY cabinet for better collections of stones, flowers, seeds, etc.	Note and encourage increased interest in games of skill, strength and alertness.
		Note also and guide increased sense of fun.
	Help in arithmetic, as needed, under teacher's direction.	Have *"ACTING*-out" games at home; let the children "dress up."
		Afternoon *PARTIES* and concerts and entertainments.
	Visit SCHOOL often.	Slightly increased home tasks.
		Care of *PETS.*
		SLEEP from 7.30 p. m. to 7 a. m.
Tenth birthday	**Tenth birthday**	**Tenth birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Tenth birthday	**Tenth birthday**	**Tenth birthday**
Respect for Law	Note that MEMORIZING is now for concrete, not abstract, things, and follows personal interests; so develop worthwhile interests.	Greatest intensity of life with girls: doll-play, and active games of skill.
Reverence		Development now of special senses, and better coördination and control of muscles.
Purpose	Turn in reading from *MYTHS*, to *HEROES*.	Riding, running, baseball, football kicking, cross-country runs.
Will Power	More use of reference books and public library.	Finer *HANDICRAFT* with tools, making things for home use and play, such as *WOODEN TOYS, KITES*, basketry, printing, crocheting, knitting, embroidery,
	Stamp and foreign postmark COLLECTING.	Increase family camps, exploring, outings, and evenings at home.
	"The major prescription now is profitable employment of time."	First "gangs" form; chaperon them.
		First social life in the CHURCH.
		Afternoon *PARTIES*.
		SLEEP from 7:30 p.m. to 7 a.m.
Eleventh birthday	**Eleventh birthday**	**Eleventh birthday**
Justice	Read stories of *INVENTIONS* and popular *SCIENCE*.	*EXERCISE* as last year.
Firmness		Longer *OUTINGS*, with some little hardship.
Loyalty to Principle	Play spelling-games.	Physical intensity of boys comes now; keen competitions with some skill in play.
	Suggest simple mechanical work and experiments.	Bring the "gang" to the house and yard.
	Keep close to SCHOOL.	Encourage coöperative barter, COLLECTIONS, *AQUARIUMS*, "shacks."
		Work on lawn, with furnace, in kitchen.
		SLEEP from 8 p.m. to 7 a.m.
Twelfth birthday	**Twelfth birthday**	**Twelfth birthday**

EARLY YOUTH

Conduct and Character-Building	The Home-School	Bodily Life and Play
Twelfth birthday	**Twelfth birthday**	**Twelfth birthday**
Womanliness	Height of COLLECTING instinct now.	Rapid, uneven GROWTH.
Chivalry		
Heroism	Continue READING of *SCIENCE* and *INVENTION;* add now *HEROIC BIOGRAPHY* and *HANDICRAFT.*	Puberty begins, with girls, 12-15.
		Freest *OUTDOOR LIFE.*
		Time for *BOY SCOUTS* and *CAMP-FIRE GIRLS*, etc. *Y. M. C. A.*
	Visit manufactories, engineering plants, department stores, shipyards, etc.	Organize neighborhood *CLUBS*, perhaps kinder-symphonie or orchestra, game club.
	Encourage printing, keeping a journal, BUSINESS and labor projects (such as paper route and hens).	Encourage team GAMES.
		Be explicit now about SEX instruction.
		Beginning of training in real skill with hands (see *HANDICRAFT*).
		Making by girls of simple under-garments for personal wear.
		SLEEP from 8 p.m. to 7 a.m.
Thirteenth birthday	**Thirteenth birthday**	**Thirteenth birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Thirteenth birthday	**Thirteenth birthday**	**Thirteenth birthday**
Honesty	Expect sudden, avid, fickle enthusiasms for next 3 years.	Still emphasize *OUT-DOOR LIFE*, deep breathing, reasonable athletics, good posture, fancy dancing.
Pride		
Manliness		
Love	Continue reading of *BIOGRAPHY, HANDICRAFT, SCIENCE, INVENTION*, and encourage reading of *TRAVEL* and *ADVENTURE.*	*HANDICRAFT*, such as model *WATER WHEELS, TURBINES, PUMPS*, etc.
	Stimulate entering high school.	A judicious use of the sewing-machine.
		Simple cooking by girls.
	Broaden self-expression through *MUSIC, ART, DRAMATICS*, personal apparel, composition.	Increase ALLOWANCE and ask accounting.
		Expect interest in *MONEY-MAKING* projects to be greater than in housework, but require reasonable amount of help.
		SLEEP from 8:30 p.m. to 7 a.m.
Fourteenth birthday	**Fourteenth birthday**	**Fourteenth birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Fourteenth birthday	**Fourteenth birthday**	**Fourteenth birthday**
Democratic Spirit **Self-Sacrifice**	Reading as last year; also *POETRY* and simple novels (particularly by girls).	Puberty, with boys, begins usually 14-16. *ATHLETICS* and regular *GYMNASTICS*, with care of over-strain and DIET.
Civic Responsibility **Patriotism**	Active self-expression in various ways, as last year. Help the child to "know your town," especially civic and *PATRIOTIC* movements and elections.	*HANDICRAFT*, such as model *STEAM ENGINES*. Girls learn to use patterns for cutting out garments. Girls prepare Saturday lunch. "Gang" spirit at its height. Occasional game-*PARTIES* evenings; afternoon (weekly only) theater or movies. Plan educative family *VACATIONS* and *TRAVEL*, stressing *ADVENTURE*. SLEEP 9 p.m. to 7 a.m.
Fifteenth birthday	**Fifteenth birthday**	**Fifteenth birthday**
Moral Valuation **Self-Confidence**	Note increase now in creative mental power and reasoning; first interest in *VOCATION*.	Girls near maturity at 16. *EXERCISE*, as last year. SEX-stress great.
Will Power (again)	Read as last two years, especially *ADVENTURE* and *BIOGRAPHY*; also novels and *VOCATION*. Great talkativeness suggests opportunity for serious conversations and helpful TABLE TALK. Time when largest number of persons join the CHURCH.	*HANDICRAFT*, such as simple *BATTERIES* and *MOTORS*. Sewing and cooking as last year. Note increasing coöperation in team-play; encourage it; also leadership, social and moral. More parties and entertainments, with due regard to strength and SCHOOL. Get contact, if possible, with inspiring adults. SLEEP 9 p.m. to 7 a.m.
Sixteenth birthday	**Sixteenth birthday**	**Sixteenth birthday**

Conduct and Character-Building	The Home-School	Bodily Life and Play
Sixteenth birthday	**Sixteenth birthday**	**Sixteenth birthday**
Idealism **Loyalty to Ideals**	Relieve tendency to morbid introspection by engrossment of time, home and business responsibilities, jolly home life. Increased financial responsibility. Encourage reading daily papers and weekly reviews, *BIOGRAPHIES* of national leaders and successful men.	17th year is usually a strong year for boys. *EXERCISES* and outings for hardihood and endurance. Dress and adornment—interests lively; craze for social life common. Encourage joining debating, dramatic, or literary society. First going away from home for summer *WORK*. Allow occasional evening *PARTIES* and theater. Chaperon anxiously and coöperate with other parents as to social customs and restraints. Have more noble guests. SLEEP 9:30 p.m. to 7 a.m.
Seventeenth birthday	**Seventeenth birthday**	**Seventeenth birthday**
Self-Culture **Life Purpose** **Responsibility Toward Humanity** **Service**	Noting how reading and thought center on *VOCATION*, help to specialize in chosen plans; counsel with SCHOOL principal. Give access to books of *ACHIEVEMENT*. Note, at about 18, tendency toward stability, reconstruction, maturity of thought and action.	More strenuous sports safer now. Be a "fan" and encourage school-spirit in *ATHLETICS*; use this as inducement toward college. "Gang" tends to give place to "pairing off." Encourage attendance at concerts, lectures, and Chautauquas. Encourage more self-support. Lunch parties, dinners, *CAMPING OUT* alone. Join in community philanthropies. SLEEP 10 p.m. to 7 a.m., with occasional late hours.
Eighteenth birthday	**Eighteenth birthday**	**Eighteenth birthday**

EXPLANATORY NOTES UPON SUBJECTS IN FIRST COLUMN OF CHART

THESE are brief statements showing why each given virtue first shows itself in the year to which it is assigned and how it is a virtue that must be developed in the home. Immediately following, each of these virtues is taken up more fully in alphabetical order, with explicit guidance for home training.

First Year

Submission.—The natural impulse of every creature is to do whatever comes into his head, that is—to do as he likes. The first lesson in behavior that a human creature has to learn is that he must always do, not *just what he likes,* but *what is best* for him. Sometimes this is also what he likes. When it is not, he must learn to submit. So, the first thing that a baby must learn, by experience, is that he must lie in his bed almost all the time no matter how much he likes to be taken up, etc.

Obedience.—Next he must learn that passive submission when he cannot help himself is not enough. He must do of his own will, many things which he does not just like to do. So, the next thing which he must learn is to stop when his mother says "No! No!"

Self-control.—Afterward he must learn not to do what his mother would say "No! No!" to, if she were present. That is, be must learn self-control. He must not take the sugar even if Mother is not looking.

This of course is only the beginning of a trait that is to become increasingly important through life. Self-control means many things. We will now mention only five. 1. The avoidance of hasty and angry words. 2. The power to resist

temptation when it comes. 3. The power to be calm under provocation or insult. 4. The control of temper. 5. The power to compel yourself to do the things you ought to do, and which conscience approves.

The accompanying article, that follows in the next section of the book, deals largely with these higher forms of Self-control.

Affection.—The question has been raised as to whether a baby is capable of feeling and showing affection during its first year, but no mother has ever had any doubt on the subject. What if the child's earliest emotion is little more than physical dependence and loneliness when left to itself, there is, no doubt, in this feeling the basis of submission and obedience and the beginning of companionship, loyalty, and love.

Imitation and Emulation.—Probably the first act of the infant not wholly instinctive is imitative. At first it seems involuntary, like our disposition to yawn when we see another yawning, but later, as it sees more distinctly, and gets stronger, it tries to copy the actions of others; and by this road learns to do, one by one, the little acts of its daily life. So it begins its education—self-teaching. Soon it advances to the point where it shows that it takes pleasure in its attempts at imitation, and begins to try to do what it notices others doing, just to see whether it can. Imitation next rises from mere material things to manners, speech, and ideas. The faculty varies, of course, with the children, but in all it is the essential factor in early education, and one which should be carefully heeded.

Second Year

Reasonableness.—As soon as a child begins to understand a few little words, and long before he can express himself in sentences, you can begin to explain the reasons for your commands. "Baby, no, no touch stove! Burn, burn!" This is the way to draw out his reasonableness.

Self-amusement.—Everyone ought to be full of resources, able to amuse himself when there is no one else to be had. So a little child should be left to itself a great deal, to invent its

own amusements. Of course it should be given some simple things to play with, but a grown person or an older child should not spend precious time "amusing the baby!" The baby should amuse itself. Besides, an older person, child or adult, always plays with more ideas than the child himself would naturally have. It is impossible for anyone older to be as simple as a child really is. So the society of older playmates is a very exciting thing to a child, and he should have but very little of it. This applies to story-telling as well as to games. Many conscientious mothers over-excite their children by being over-devoted to them.

Agreeableness.—This rarely named virtue is a most desirable one. It includes at its best all that we mean when we say that a person is "easy to live with." Its foundation of course is health of body, and while a young child of exuberant vitality and high spirits is often inclined to be noisy and insistent, the special thing we wish to work for is the habit of taking things pleasantly, being content with his food and enjoyments, and learning to live and let live. It is a profoundly social virtue, and we cannot expect it in its fullness in the self-seeking days of infancy. But so far as it is grounded in good habits we can begin now to work for it, and the second year is none too soon.

Orderliness.—Nobody would claim that orderliness is instinctive. The little child naturally leaves things where he last used them, but we can get wonderful results by early training. If we insist that he use only one plaything at a time and put it away as soon as he is through with it, and if we allow no one in the house to pick up after him, even a baby can soon develop a pride in looking after his own affairs. He will be particularly proud to do this, if he learns that his picking things up and his trying to set his own room to rights is what only "a big boy" can do, and if it is "helping mother."

Trust.—The trust of the little child in those who are older and who claim to know is implicit. He believes what he is told, and his idea of goodness is, "what mother says is so." This kind of trust is transferred by the child to God, and in

the home where the mother teaches her child about the Heavenly Father such a child feels toward God much as he does toward his earthly father and mother. By concrete instruction and story-telling the first religious ideals are framed. Prayer to the little child consists in talking to his Father in Heaven.

Third Year

Self-direction.—In all his own small affairs, where he cannot do himself any harm, a child should have perfect freedom of choice. He should choose for himself which path he will take, which hand he will put first into his coat, what toy he will take to bed, etc. And even when you are quite sure that he will not like it when he gets it, let him have it and find out for himself—*unless some real harm will come.* If he wants salt on his prunes, let him put some onto part of them and he will learn for himself very quickly how disagreeable it is. Your statement against it would not teach him or even convince him.

Individuality.—Almost all children, during this year, when their knowledge, wants, and experience broaden, develop a will of their own, which we in our irritation call "contrariness." The better name is individuality. Here is a delicate point in child-training. If a child is not permitted any scope for his own viewpoint he becomes a mere automaton, docile and comfortable to get along with, but in danger of being tied to his mother's apron-strings and becoming retarded in his development of mind and will. On the other hand, for his own protection, he must still at times yield to an authority that is wiser than his own. If we can maintain the consciousness that our government is not for our own sake but for the child's sake, that we are simply representatives for the time of the right and the wise, then we shall not discipline simply to show our own power or to get our own way.

These independent strivings of even the little child are a hopeful sign of his growth and often are profoundly interesting as prophesying what sort of person he is going to become.

Courage.—A child should begin early to try to conquer his natural fears, whatever they may be. These are different in different children. Some are afraid of strange people, others of strange places. Some shrink from any new experience. Others are afraid of animals. Some are terrified by swift motion or loud noise or by the very idea of pain. Each fear springs from some inner condition of the child, from sensitive brain-centers, or delicate nerves in one organ or another. These fears must be overcome by self-control. But a child who is possessed of fears cannot be cured all at once by forcing him into violent contact with the thing he hates. He must be helped by explanations, by encouragement, by being shielded as far as possible from the extreme forms of his "bugbears," and by feeling the sympathy and moral support of his mother while he is trying to face the milder forms. But courage he must learn, for fear is the most weakening of all emotions, and he who has not courage cannot get through this difficult and dangerous world at all.

Generosity.—During this year, when he has his first playmates, we are none too early in cultivating the spirit of generosity. The baby usually has no sense of proprietorship, and he will give freely, not yet knowing the cost of sacrifice. But it is when he begins to play and learns what it means to be deprived of a toy or the inconvenience of having to share one, that the real struggle begins. The quarrelsomeness of early play centers about these struggles to have things or to have one's own way. So the mother's endeavor is to help the child not only to give as well as take, but to be able to see the other's viewpoint.

Gentleness.—There is the gentleness of the child who is too languid to be obstreperous and the trained gentleness of vigor. This is largely a matter of imitation. A loud-voiced child usually comes from a home where there is a loud-voiced mother. A child who moves quietly about in life issues from a household that is not conducted like a camp in the wildwood.

Fourth Year

Attentiveness might be thought to be a mental rather than a moral trait, but it is really the conscientiousness of the mind. During the first or second year of school life a child often shows a moral attitude toward his work which prophesies that he will always be slovenly or superficial. Attentiveness begins as a home virtue. Where a child is carelessly and needlessly called often from his play, interrupted in his tasks by diversions, allowed to wander away when something is being said that he does not at once understand or to drop an unfinished task, there is a child who is being deliberately trained away from the capacity to concentrate. Worse than that, a moral injury is being done to him that may last through life.

Cheerfulness.—Cheerfulness is a duty to one's neighbor. Incidentally it is also essential to the best condition of one's own health, happiness, and usefulness. A child should be helped and urged and joked into cheerfulness. Children incline to make much of small woes, because they have no sense of proportion. But they can learn that sense faster if they are helped cheerfully.

Kindness.—Until a child is nearly three years he seldom has imagination enough to begin to be really kind. You may teach him not to pull the cat's tail. But that will be because he is obedient, or else because he is afraid of being scratched. When he is nearly three, he can begin to imagine how it would feel to be pussy and have his tail pulled. This is the beginning of kindness. And kindness is the basis of all the social virtues —politeness, gentleness, etc., and also of cheerfulness, unselfishness, trustworthiness, sense of responsibility, honor, chivalry, democracy, and self-sacrifice. If the imagination is not early used in guessing how other people feel and in trying to make them feel happy, it will prove dull indeed in later life, when the tasks of kindness are so much more puzzling.

Politeness has been defined as "to do or say the kindest things in the kindest way." In other words, it is not only a virtue, it is an attitude; even more, it is a technique. It is not

enough for a child to have the imagination to be kind, but he must be taught how to carry it out as an attitude into his everyday play and intercourse, and then just how to express this attitude. This means largely imitation. We cannot expect a child to say "thank you" to a stranger, if nobody ever says it to him at home. He will not easily learn to doff his hat unless he sees his own father do it to his mother.

Politeness is the germ of chivalry, and later we are to look for that as the outcome of his early home training.

Patience.—The reason why patience is slow in appearing in the human child is because before his fourth year he has almost no sense of time. His memory is faint, and past, present, and future get jumbled up both in his thought and his dreams. What he wants he wants at once, and he would rather accept a small pleasure now than a great one deferred, for to him the time between now and to-morrow seems like—Eternity. So we set down this virtue in this year with a bit of hesitation, being sure that its development now will depend almost wholly upon the home atmosphere. In a household that is ruled by the will of the youngest there is little room for patience. Everybody is the servant of his imperious presence. Here too the personal attitude is everything.

The hasty word or act—properly speaking—has no place in the home. Just stop a moment before you scold or punish your child for some little act he ought not to have committed. In that moment you will recall some excuse for the act that will make it less wrong and the punishment uncalled for. Be patient with the little ones. How can you expect them to know as much or do as much as their elders? When a child asks questions, be patient enough to answer him. It is a child's right to be taught, and he can learn only by asking questions.

Half the little annoyances of life will disappear if one is only patient under them. Almost all the other half will go the same way if one does not worry over them. Don't worry. It never pays. The mind free from worry is in the best condition to make plans which are to lead to success.

Contentment.—The relation of contentment to patience is obvious. "But Patience," says John Bunyan, "was willing to

wait." Contentment is willing to use cheerfully what one has. Patience regards the future, contentment the present, quietly.

Often children learn in the nursery to be discontented just because they already have too much. The number of toys a baby may own is usually unlimited in any way; he may have as many as are given him, and the more the better. Perhaps if only he has one new one for each restless moment it may content him and keep him quiet, reasons his mother and his nurse; and so something fresh is handed him whenever he throws down the old toy he has been holding. Nothing could be more unwise; he will grow into a child who demands more and more, and is restless and dissatisfied of spirit.

It is far better for children not to have too many things, too much amusement, too much attention even, if one would cultivate in them a contented mind. The tendency to-day is all toward excitement and stimulation, and children are quite as ready as grown people to crave these things. If one would start a child on the road to contentment, it is better to give him a quiet nursery with fresh air and sunshine for the luxuries, and let him learn early to amuse himself, not to depend on being amused, and to make much of a few toys rather than to play with many and tire of them all.

Cleanliness.—"It seems as if there was a peculiar magnetism to Jim," said his mother, "the way dirt clings to him."

"Yes," his father acknowledged, "he gathers dirt as a pup does burdocks."

And still the psychologists say that children have "an instinct for cleanliness."

They point to the fact that even a 2-year-old will brush off mud or gum if you stick it to the back of his hand. What must it be that hinders this impulse, which has been proverbially said to be "next to godliness?"

One difficulty is that there happen to be other instincts that are stronger, that collide with this one. The play impulse is one of them. Almost no play that is worth while can be pursued successfully without getting into dirt. Baseball, shinny, marbles, paddling rafts, cooking in the woods, are examples. Then how can any boy play with his dog without getting dirty.

"It is as difficult," says Edward Puller, "to find a sanitary son as a prophylactic pup."

Hunger also competes with cleanliness. When a boy is famished it is a good deal to ask that he should wash clear round his neck.

There are compensations. A perfectly sanitary child is usually a sissy. Sun sanitates dirt, and better it is for a child to play in the air—and the dirt—than to sit in the shadow of a white collar. The dirt from play is, on the whole, "clean dirt."

Fifth Year

Conscience.—We have said that up to this stage the child's idea of right and wrong consists almost wholly in what adults approve or disapprove. "Mother says I mustn't do this" is sufficient. But when a child goes out among playmates and meets the standards of other homes and of older children, he is obliged to choose among them. This individual judgment and discrimination we may properly begin to think of as conscience. It is the child deciding, the child willing. To come to this stage is an important era, for the child is still subject to the impact of dominating persons, whether adults or children, and he is easily swayed by present advantage and by his own inclination. It is always dangerous to have a conscience, but it is one of the penalties or rewards of being a free agent and a moral personality. The only persons whom the state recognizes as without conscience it shuts up behind high walls.

Sincerity.—This is the beginning of truthfulness. Treat a child always with sincerity and seriously, as he treats himself. Then he will not learn to pretend with you, in order to please you or to avoid being laughed at. A little child is naturally entirely sincere. But, like all helpless creatures, it quickly learns deceit and affectation, if it is not treated with fairness and kindness.

Truthfulness.—Telling the truth is very difficult. It seems easy when you happen to know the truth clearly yourself, and you have no reason for wishing it was not so. When you

see your little girl slap her playmate and call names, you are horrified if she tells you she "didn't slap and it was the other little girl who called names." But, as a matter of fact, she may really have been so excited that she did not know exactly what she did do, and so ashamed of her excitement that she hates to try to remember. It is absolutely important that she should learn to notice what she is about and to remember clearly what happens, and to tell accurately what she remembers. But the way to help her learn this very difficult skill is, not to frighten her by blame and scoldings, but to help her to remember quietly and to have the courage to face the truth even when it disgraces herself. Also show her on every possible occasion what harm of many sorts comes about, when other people fail to tell the truth whether they mean to or not. The more imaginative and the more sensitive a child is, the more difficult truth-telling is. So it is not a virtue to be inculcated by blows and alarms, but by explanations and assistance.

Unselfishness.—This is singularly easy for some natures and difficult for others. In the first place some natures have much more imagination than others, they are more able to see what others probably want. Some again have much more natural desire to please than others; such children will be unselfish merely for the pleasure of pleasing. Again, some have much keener and more concentrated desires and affections than others; such children find yielding much more difficult. What appears to be selfishness is therefore oftenest a mere lack of the necessary knowledge and interest. It is a negative state. Selfishness is not positive, until it includes an active wish to deprive one's neighbor of an obvious good. Wherefore, do not call a child selfish. Simply teach him how to be unselfish. Never mind about giving it a name.

Tidiness may be defined as the graduate stage of orderliness, that stage when what has hitherto been done in the way of "slicking up" because it was imposed or was a family routine now becomes a delight in having things "shipshape." The article upon "Orderliness" treats of both sides of this subject.

Independence.—All that was said above about individuality is equally true of independence. A child must be independent,

that is, dependent upon himself in all the things which he is capable of managing and understanding. But he must be obedient and submissive in the things which transcend his skill or comprehension. The more independence you accustom him to practice in his own sphere, the more willing he will be to accept your authority in the things which you obviously understand better.

Sixth Year

Trustworthiness.—This virtue, like all others, comes very slowly, and it comes more slowly to lively natures than to quiet ones. You must begin early by putting small trusts in proportion to the capacity of each child. Be very careful to give those who find it difficult a *chance to learn*. In many families the quiet steady ones get all the chances to be trusted, and the careless ones are never given trusts to practice on. Let every child have some bundle to carry when you travel, but do not give the lunch or the purse to the heedless one. Send forgetful children on easy errands, etc.

Self-reliance.—It is easy to see why we place this virtue here, which is really the higher degree of individuality and independence. The average child is now in public school. For the first time he takes daily journeys alone, has to meet appointments on time, is obliged to spend the day in school or on the playground away from his mother's constant guidance. There are many things he simply must decide himself, and decide them confidently, persistently, and actively. To do this is self-reliance.

The Sense of Humor.—Parents should cultivate the love of humor in their children. Encourage them in their attempts at wit and harmless nonsense. The attempt may be a very poor one from your standpoint, but still you should show hearty appreciation and encouragement. A sense of the ridiculous, a disposition to see the bright and amusing side of things will carry the boy over many rough places when he becomes a man. Help him all you can to start right in this respect.

Give the children plenty of comic toys. Tell to them and read to them funny nursery rhymes and laughable little stories.

Show them comic pictures. Later on they should be encouraged to read and to tell humorous stories that they have read or heard. Story-telling by children helps amazingly in mental development.

Remember always that good, honest, hearty laughter helps to cure physical, mental, and moral ills. It puts the spirit as well as the body in a more wholesome condition.

What a blessing in the home and in society is the man or woman who can easily be amused, who can amuse others, and whose sense of humor, like charity, "never fails."

Industry.—Parents must be careful to give the children tasks that are suited to their age. The thought that they are working for mother, for those they love, will be an inspiration. At three or four years of age they can begin to help older people by dusting, brushing up, helping with dishes, etc. At four or five years of age they can make presents for friends. From six to nine they can begin to do "chores" regularly, to dig in the garden, to do weeding, to do ironing, to wash dishes, and to care for small animals. From nine to fourteen they can begin and continue housework, taking care of large animals, washing clothes, cutting grass, pruning trees, hoeing, sewing by hand or on a machine, general care of the house, and many other things, depending on their home and surroundings. Both boys and girls should be taught to be helpful and useful, and, if possible, to love work—that is, really to enjoy the work they are doing.

In early years children should be taught that all honest work —be it work of the hands or work of the brain—is noble and proper and honorable. To be a drone, to be a loafer, is mean and ignoble. They should be shown that all great and successful men and women have been great workers—that they will succeed in proportion as they work with hands or brain. And so they should be taught to do honest work in mastering school and college studies, and in reading good books.

Seventh Year

Reserve About Private and Personal Matters.—One has to begin even younger than this, to try to make a child practice

delicacy in mentioning his physical needs and ailments. But most children are six years old before you can give them the *feeling* of delicacy, and make them understand that it is not nice to talk to outsiders about any affairs which are purely private in their interest. Some things are only suitable for the doctor and mother. Other things are just for the family, etc. This helps, also, to prepare for a sense of official honor.

Prudence.—The first year a child is in public school he is usually attended or watched on his way to the sessions and whenever he goes out into the street. But the second year there is more laxity in this respect, and the motto "Safety First" must be made a watchword in every home. The accompanying article has to do largely with the physical precautions that every child should be taught to observe, but there are moral precautions that are even more important.

The child should be warned that he is on no account to accompany adult strangers to any place, particularly to any private place, and if novel proposals are made to him by his schoolmates he ought always to present them at home, in order to understand them, before accepting them. The reserve that we have been advocating will help much in this direction, but we must do more, we must establish a code of actions that the child will and will not indulge in.

Application.—See *Industry.*

Sense of Responsibility.—This is the more advanced form of trustworthiness and independence. It comes with the increased sense of inner life. Such subjects as social service, love of humanity, and universal brotherhood should not be thrust upon children until they have learned to be kind and loving to those around them—their brothers and sisters and the servants of the household. And this is the field of responsibility for a child who is big enough to go to school. He may properly feel pride in his own household, care for a little brother or sister, the burden of doing his own small daily "chore" punctually and well.

Punctuality.—One of the hardest lessons a parent has to teach is that of punctuality. Perhaps one reason for this is that the mother herself is not always punctual. Many women,

as well as many men, often fail to keep engagements exactly on time.

The habit of unpunctuality is a troublesome one, and it should be corrected in the home. It is here that the mother has the ruling of hours for meals, for rising, for going to bed; and when she makes her rules she should adhere to them. Breakfast at seven-thirty should not mean that the children are allowed to come straggling in anywhere from a quarter of eight to eight o'clock. Nor, if the youngsters are told to be in bed at a certain time, should they be allowed to sit up for a half-hour longer.

Respect.—You may secure behavior in a child of three, which *expresses* respect, but the real feeling of respect cannot come until the child's imagination is active enough to sense the wide difference between his own incapacities and the powers of his elders. So one must not wonder at the curious impudence of small children. It must be checked, but real respect cannot come till later. Respect is a consequence of appreciation. One cannot ask for it at all, unless one has done something to deserve it.

Eighth Year

Businesslikeness.—The fundamental business virtues are learned not in the office, but in the home. When your boy or girl enters employment, it will be too late to learn punctuality, urbanity, and accuracy in doing his tasks.

The thing most needed in business and all practical life is people who will do a thing right the first time—so that it will not have to be done over again. Of course, we try to have the children do right whatever they do, even when they are very little. But real precision is not possible until they have full control of all their small muscles and of all their own intentions. So we have to wait until they are about nine years old before we can set them a standard of real perfection in the tasks they have to do. They should have tasks within their power and do them really well.

Thoroughness.—There is one quality which ought pecul-

iarly to be impressed upon the young people of this day, when so many different kinds of things are put before them in bewildering rapidity, and that is thoroughness. Every lad and lassie should have a specialty, known from A to Z, if it be no more than making fudge or rearing rabbits. Let each one choose something within his means and become master of it. It is better to know a few things well than to have a wide range of half-knowledge. Perhaps the most practical application of this truth is in the doing of childish errands. Now is the time to drill in remembering what he has to do and in seeing it through, in spite of distractions and temptations.

Perseverance.—By the time a child is seven years old it will be able to understand and do a great variety of things, both mental and physical; and it will be learning of more with amazing rapidity. In view of this speed with which new impressions and opportunities come to him, he and his teachers need to pause from time to time and consider whether he is not losing good things almost as fast as he gains them. Some unheard-of interest suddenly attracts his attention, and he takes it up eagerly; but before he has half learned the facts connected with it, or acquired the skill necessary to make use of it, something else has presented itself, and his mind leaps off to that. This age is none too early, then, to preach perseverance. The applications at first will be in small matters, of course, but these are the foundation-stones of habit. In these small ways is learned the virtue of persistency—sticking firmly to plan and purpose—which has so often been the real reason for successes. It is well for a youngster to acquire an ambition, or a hobby, if you please, and stick to it year after year, as a pleasing and elevating recreation. Encourage your child to form some plan, agreeing with his or her natural inclination, which is not too great for probable accomplishment, discuss it until it is well understood and forecast, and then do your best to see that it is not abandoned. This is the disciplinary value of forming local collections in natural history, of planting an orchard, or gathering post-marks, postage-stamps, or picture-postcards. The parent's part (besides occasionally helping) is to warn the beginner against trying to do

too much. Take the common matter of stamps. Not one boy or girl in ten thousand can hope to accumulate a really respectable stamp-collection of the whole world; but it is quite within the power of most young people, in the course of ten or a dozen years, to make a really fine and valuable album representing some one country, as Mexico, or Canada, or Spain and her provinces. Upon a limited section, like that, a persevering lad might become a notable authority. Too great an undertaking brings discouragement, the effect of which is felt in respect to other enterprises.

Sympathy.—A sympathetic nature is the inheritance of every normal child, and its cultivation is one of the cardinal virtues of the home. Beneath the mother's smile and the father's appreciative words regard for the parents ripens into a love which demands recognition and love in return. Affection originates in sympathy, and perishes without it, even though its form may remain. A child who is sympathetic at two or three often becomes selfish at five or six, and the cause is not difficult to discover. Tired or busy parents have failed to respond to the child's caress and offer of assistance, but instead have scolded, or requested it not to bother them. It takes but little of this sort of treatment to chill a sensitive child; and repeated often it will blight tendencies which encouraged would develop into a most winning nature, or it may cause the young heart to turn for satisfaction to less safe, if not to positively harmful, sources. The first notion of morality indeed arises in a child's mind through sympathy. It notes the mother's smile or frown, and, longing for harmony with her, soon tries by its behavior to produce the sunshine of the smile and avoid the shadow of the frown. The mother's sympathetic approval is its first criterion of right and wrong. In the warmth of its mother's caress fear and trouble subside. "Kiss it and make it well" is a sovereign remedy—and nobody's kiss is as healing as mother's.

As the child grows, the demand for and appreciation of sympathy grows with him; and receiving it, he is reassured where he was timid, strengthened in a chosen course, led to

put forth tendrils of thought and action, and offers a precious confidence rich in opportunities for helpful influence.

Ninth Year

Fortitude.—We put fortitude as a virtue to be especially cultivated just now because frequently this is a year of physical set-back, when we are tempted to be indulgent and easy-going. We are quite right in protecting the child from overstrain physically, but it is never safe to endeavor to protect him from the moral struggle with fear and the tendency to shirk duty. When he is at the hour of day physically the best we can afford to give some attention to help him to such self-mastery as shall prevent his becoming a baby or shirker.

Friendship.—Many figures show that this year usually marks the dawn of "the gang period," the time when boys and girls organize their little play-groups and when their play-interests begin to differ so that the boys and girls tend to play apart. Increasingly from now on boys turn toward active outdoor sports, predatory exercises, and play away from home, and girls to indoor cliques for the milder pursuits of sewing, self-improvement, and gossip. No doubt conventionality has emphasized these differences. We ought to keep our girls at outdoor play much longer than we do, and it is wholesome for boys and girls to play together for another year or two.

The significance of "the gang," of course, is that it means the rise of the friendship-making interest, when the child ceases to be an individualist and is in the way of learning how to be a true friend, neighbor, and citizen. But such are the present limitations of judgment and wisdom and so great is the peril of the unrestrained mob-spirit, that the main word to say about "the gang" is: Chaperon it.

Appreciativeness.—Gratitude is one of the latest and rarest of human virtues, and we seem to be optimistic to place appreciation, its early form, so early. Yet at the time when the child begins to get out into the world of the "gang" and to some extent away from home, the mother, if she preserves the play-spirit and is sympathetic with the child's broadening in-

terests, may succeed in winning for herself a fresh hold upon the child's love as he recognizes the pains she takes to keep abreast with him. No matter how loud and hard the child may seem, he does appreciate a comrade-parent, and this bond may grow tighter and stronger as the years of youth come on.

Refinement.—Children who are brought up with gentleness and consideration are almost inevitably refined and nice in their feelings and talk. They do not need to have their attention called to the beauty of refinement, until they come in contact with children who are coarse and vulgar. Then it becomes necessary to show them how unlovely and unworthy such talk and feelings are. The period when "the gang" begins to get hold is none too early to emphasize this.

Tenth Year

Ambition.—This year of renewed physical vigor and, especially with girls, of oncoming intensity of life, is naturally a time when the child gets a new conceit of himself.

A boy who has no ideals of manhood and no ambitions will assuredly be a failure at any calling. Early in his life, before he begins to realize that the upper levels are hard to reach, he must be taught that work—hard and incessant work—is essential to any progress, and that he must accept this as a matter of course. When this is done, this one fact thoroughly instilled, everything looks possible to him. Lessons are hard, of course; but they are meant to be hard! It is almost impossible to win a first place in athletics, but at least one can try for it; the prize in anything means a struggle, and if there were none there would be no value to the prize.

Pluck.—As self-confidence is the basis of courage, so pluck may be thought its pinnacle, for in one view it is the finest expression of self-confidence and courage combined. It is the perseverance in courage—the silent, unnoticed "grit" which is most worth while, and which should be taught to every child.

Sense of Personal Honor.—The feeling of honor is so large and abstract that it is scarcely fair to talk about it to a young child. But by the time a child is nine years old, his ideas

should be large enough to see the meaning of guarding his own honor, so that no one need ever fear that act of his has wronged a living soul. "Honor," said an old poet, "is the finest sense of justice that the human mind can frame. It guards the way of life from all offense, suffered or done."

Help him to be scrupulous in the keeping of promises—in standing by agreements, appointments, and engagements of all sorts. A promise must not be broken; it must not even be altered or withdrawn, without the knowledge and willing consent of the *other party*. If you say you will be there, be there. If you agree to do certain work for a certain pay, do it all (and a little more besides, if you can). If you engage to run a race, do not give up because you think the other fellow will beat. Do not be a "quitter"! Teach him this by your own practice, and be what you expect of him.

Loyalty to Persons.—Loyalty is one of the indispensable virtues. The power and will to stick to what we admire and believe in, no matter how hard that may make our life—this is the central essential of a useful, noble life, and it lies at the core of happiness, too. The first loyalty possible is loyalty to persons whom we love. Later we demand that they be also persons whom we can admire, for we weary of following what we cannot be proud of. Later still, we learn that even the finest person is sometimes a disappointing guide, and so we learn to try to be loyal to principle, even if it separates us from our friends. Latest of all we come to our ideals, upon which and for which principles are built. To those we can give passionate unending devotion, for they have no variableness.

This second year of "the gang" is a good time to work for this primal form of loyalty. We must take care, as Jane Addams reminds us in her article upon this subject, to remember that loyalty to the play-group, the little selfish neighborhood-clique, is the lowest kind, yet it is the natural kind to begin with. As the Scriptures remind us, it will be hard for one to love his brother in the social world whom he has not seen unless he has first learned to play fairly and faithfully with the brother whom he has seen.

Eleventh Year

Respect for Law.—All studies that have been made of the subject agree that to a child under ten, Right consists in personal authority in what "mother says." At this point the child begins to transfer his allegiance to the larger authority of the community, as expressed in civic ordinances and in the persons of the magistrate and the policeman. Children should be taught that the policeman on his rounds represents the seat of justice, as far as children are concerned, just as much as the chair of the Chief Justice at Washington. It is not to be expected that a mere child should be able to reason out the principles of law and equity, but he should be taught to reverence and respect all duly established law. Rightly developed in this particular, a boy or girl will grow up with character and habits befitting not only the natural relations of family and society, but also those of public service, in which the sense of official honor should be keen and ever active.

If a mother neglects this line of instruction to her little children, it may perhaps be seen in after years that a law-breaker was first educated in her nursery. But persistence in the right direction will make law-abiding citizens out of children.

Reverence.—This is the more spiritual form of respect. We respect the things which we have seen. We reverence the things which we have not seen—the invisible beauties of character that make men noble, the things of the spirit, the things that are sacred. Just as the child, in the realm of civics, is now able to recognize the invisible authority of the rulers of the community, so he is now able to revere those invisible powers of the Spirit which we reveal to him in the world of Nature. There is possible at this time a new self-restraint in his conduct in church and a dawn of a personal meaning to prayer.

But these do not come to a child in an irreverent home, or where the fallow land of the soul is expected to bring forth good fruit without seed-sowing.

Purpose.—It may seem almost humorous to put this seri-

ous-minded virtue down as marking a year noteworthy for its carelessness, physical rowdiness, and heedlessness. Yet, if you turn to the chart, you note a superior coördination and control of muscular power, a fresh interest in heroic characters and richer mental activities than before. Purpose is truly but in the germ, yet many watchful parents have as early as this detected interests that were prophetic of life-interests, and we may utilize the new attention to handicraft and the passion for reading to help deepen the developing mind and will. And so this is why we put down

Will-power now, intending to write it into the Chart a second time when the freshened energies of adolescence bring it to the surface again. Just as at first we called it only "contrariness," so now we may feel like naming it "cussedness," but this is another good time to see more clearly, and to realize that the man who must some time have a good will of his own must even now be trusted with more and more of his own decisions and be given those responsibilities that are both the governor and the safety valve to the strong young life.

Twelfth Year

Justice.—A child of eleven or twelve cannot be trusted to umpire any game he is interested in, yet he appreciates when it is decided equitably for him. The most common remark you will hear your child make about his new school-teacher at this era is, "My teacher is the fairest——" or "My teacher is the meanest teacher in the building." He admires justice, even if he cannot attain it. And we can to some extent make it the law at least of the household. We can restrict teasing and bullying, we can see that each child is made secure in his own possessions and is not allowed to trespass upon the things of others, and we can guard our own decisions more carefully so that they shall be more impartial and far-seeing than they ever have been before.

Firmness.—Firmness, steadfastness, must be distinguished from obstinacy, which is firmness wrongly exercised. The word obstinacy carries the idea of unreasonable stubbornness

toward argument or persuasion—self-will in its disagreeable aspect. It usually arises from ignorance and egotistic pride, and is a mark of prejudice and narrow-mindedness—a disposition to believe nothing that cannot be seen.

Loyalty to principle means standing by what seems good, for sticking to a wrong position is mere obstinacy. It is well that this should be made clear to the youth as soon as an occasion presents itself, for sometimes a boy will persist in defending a playmate who he knows is in the wrong, or in upholding a cause that he now knows is not as good as he once thought it. Loyalty, then, is the virtue of firmly standing by what one believes in, in the face of detraction or assault. It implies the very soul of honesty, and may cost self-sacrifice. It also implies endurance.

Thirteenth Year

Womanliness.—A girl of twelve should recognize her own woman-function clearly. She should feel that this power of bringing life into the world is a wonderful privilege, worth all that it can cost a woman, and that the sacrifice and suffering bring a high gladness which only a woman can understand. She should think of herself as having a high calling, for which she must keep herself pure and strong, unspotted and without weakness. The girl who is just entering womanhood is capable of cherishing this noble view of herself, this devotion to the childhood of the future, this consecration of her ripening powers to the further ends for which they are intended. Such consecration, however, can be based only upon intelligence, frankly and reverently given by her mother.

Chivalry.—By the time a boy is twelve years old, he should have known for several years that we are all born of woman. And he should now learn, if he has not learned before, that men have that life-giving power which makes it possible for women to bear children. And he should feel clearly that the possession of children, which is the greatest blessing that a man and woman can gain, is possible only through great self-devotion in the mother. Also he should very soon understand the

terrible, unavoidable tragedy of life for a woman who has a child and is without the protection of the child's father. This knowledge will of itself breed the feeling of chivalry in almost any boy. But almost any boy needs to be shown *how he can express* this feeling in little every-day ways. He can raise his hat to every woman, in silent expression of the tenderness he feels toward her womanhood. He can offer her a chair, or a seat in public places, recognizing that she may need it much more than he does. In various other ways, he can begin to take the attitude of protection and physical responsibility toward girls and women, which will lead him later to guard them zealously and scrupulously from all masculine offense, in others or himself.

Heroism.—By heroism, at this juncture, we mean not so much the practice of heroic deeds as the appreciation of heroic persons. The youth emerging into manhood or womanhood is most sensitive to hero-worship, and the indication is so hopeful that we ought to take every advantage of it. Noble guests, whether in books or in person in the home, are a godsend to any eager boy or girl.

The boy or girl should be urged to form an ideal of the man or woman each is capable of becoming. What is admired in other people can be emulated; what is not admirable, avoided. Each should feel accountable to the ideal thus formed. Kipling has struck the right chord when he speaks of an unworthy action as "one of the things no fellow can do." Such is the act that the lad cannot do and be true to his ideal of perfect manhood.

Fourteenth Year

Honesty.—We have already spoken about Truthfulness and Honor. As we come to this later period, when the child has larger wants, more frequent relations with money, more opportunities to deceive or engage in petty thefts and deception, it is worth while to give these virtues a new name and a new emphasis. Yearly it grows harder for the youth to attain that inner rectitude which the Psalmist calls "speaking the truth in his heart."

To attain this we should cultivate the neglected virtue of

Pride.—Our forefathers took a singular joy in thinking of themselves as "worms of the dust." But our modern youth find it more wholesome to preserve an honest self-respect. When you hear a youth say, "I should be ashamed to look myself in the face if I did that thing," you know he has struck a very powerful note. To find one's self an uncomfortable companion is something that one will venture reluctantly. One of the best ways to strengthen a hitherto unreliable boy or girl often is to give him a task, failure in which will so abash him that he struggles bravely to conquer it so as to retain his pride in himself.

Manliness.—As soon as the little boy can walk and talk he should be encouraged by his mother to play the man. But instruction as to the precise qualities of manliness should be reserved for the period of puberty and adolescence; and the duty of teaching rests with the father rather than with the mother, for he should be able best to explain what is implied by manly and chivalrous conduct in a boy.

Love.—Two kinds of Love are mentioned in that wonderful dialogue in one of the Gospels. The Master says to Peter: "Lovest thou me?" and Peter replies. "Thou knowest that I have an affection for thee." The kind of Love of which an adolescent is capable is more than affection. It includes more passion, more loyalty, more appreciation than the tenderness of the little child. The awakening of the sex-life and of the love-life come together and are closely connected. It is for us to take advantage of that romantic, unselfish spirit which

> "to the maiden's heart
> Makes Romeo of the plowboy on his cart,"

and develop its patience and devotion. All that love of the beautiful and that desire for self-expression that are mentioned in the Chart for this year may be used to deepen and enhance this emotion to its purest and highest uses.

Fifteenth Year

Democratic Spirit.—From their earliest years children, of course, should hear their elders talk in a democratic spirit. When the father and mother talk about the character of an acquaintance or of a stranger, they should always pass judgment on solid grounds. Honorable dealing and fidelity should rank highest. Kindness, generosity, and unselfishness, come next. Cleverness and talent of all sorts count for something; but good looks, clothes, houses, horses, motor cars, elegant entertaining, and all such matters, are merely amusing additions to the person himself, and no child should ever get the impression that his parents think them of importance. But young children should not be taught to be tolerant of other children who have low standards of behavior. They should condemn wrong in others just as heartily as you desire them to condemn it in themselves. Tolerance, the excusing of people's faults on the ground that they know no better, is not properly understood by children. It is most apt to make them little snobs, condescending to those who have not had their own advantages. Or it makes them think that after all these things cannot be so very wrong, if Mother says other children must not be blamed for them. To teach tolerance, we must wait until the child has enough imagination to see the difference in different people's surroundings, and to understand how complicated is the problem of living aright. After they are fifteen, they can begin to understand that people must be blamed and praised, not merely according to what they are, but according to what they might have been. They must begin to appreciate the responsibility which their own excellent opportunity puts upon them of being worthy. The democratic spirit gives every one a chance and then expects him to use it well.

Self-Sacrifice.—We place this virtue here, the further expression of Love, because this is the year, as the Chart indicates, when the "gang" takes the largest attention and when "crushes," or infatuations, for older persons usually are common. Friendship may stop with self-indulgence and it may

become morbid, but if we bring it out into the light and yoke it with practical service we shall prevent these unwholesome manifestations and let it be a real help to character.

Now we name

Responsibility again, because it actually seems to have its second innings now. We can lay more upon a youth now than when he was seven or even ten. He can learn to keep appointments, to take charge of the house, to be trusted with sums of money, and more especially to be liable for the younger members of the family. With some the latter becomes almost a morbid feeling of care, with others it takes the tendency of domination and bullying, but even in such extreme cases it is encouraging, because it intimates that the child feels not only the burden of his own life but of that of others.

Patriotism. — Flag-waving patriotism comes with early childhood, but it is not until a youth is old enough to feel personal responsibility earnestly, until he has studied history and become interested in local civic problems, that the sentiment is transformed into a principle. Every lad, as he approaches manhood, should be imbued with the idea that fitting himself for citizenship is a patriotic duty. As he shares in the protection and other benefits which the organization of society and the government of the country afford, so he must feel, under our republican institutions, a responsibility for their maintenance and good conduct. The government is "of the people" and "by the people" as well as "for the people." It is what the people make it; but the danger is that too many may forget or neglect their duty and leave to others, who may be thinking more of their own than of the public advantage, the whole control of affairs.

The girls should be taught that they, too, bear a similar responsibility. They can study public questions, and arrive at conclusions, and instruct others, and bring to bear a powerful influence upon the voters of their family or acquaintance. For failure to do so they are equally answerable with the men. But boys and girls both should be taught to realize that for every shortcoming in either local or general government

they are responsible to the extent that they might have spoken and worked against it.

Civic duties, or the duties of citizenship, are numerous. Perhaps most of them may be considered by the boy or girl along the following lines: 1. Obedience to law. 2. Honor in taking an oath, and the avoidance of perjury. 3. Fidelity in office, doing full duty and avoiding bribery and "graft." 4. Duty involved in the ballot, registering, primary elections—honor in voting. 5. The dignity and honor of citizenship.

Sixteenth Year

Sense of Moral Values.—This virtue has no short name, but it is very important. We need to grow up with a habit of easily distinguishing between the value of clean speech and the value of a ready compliment. Decency has a moral value; "blarney" has only a social value. Telling the truth is a moral necessity; wearing fashionable clothes has merely a social advantage, it is never a duty. Girls especially are apt to get an exaggerated idea of the relative importance of the social "virtues." Both girls and boys should know by practical instinct, bred by the family habits, that wherever a moral consideration clashes with a social demand, the social demand must always give way as a matter of course. It is very nice to entertain your friends, but it is very wrong to run into debt in order to please them.

Self-Confidence.—By this word is meant something a little more than self-direction or responsibility, already mentioned. You will note in the Chart for this year this characterization: "Increase now in creative mental power and reasoning." When a youth finds from successful experience that he can reason things out and think them through, that he has more manual skill to make things or to play athletics victoriously, that there are more of his own age whom he excels than who excel himself, what is more natural than that such self-measurement should give him more buoyance, expectation, and steadiness in everything he undertakes. The virtue is a perilous one, because often the young person judges himself too

leniently and by too low standards, but nevertheless there is dynamic in it, wisely directed.

Will Power.—We have named this before, but you understand from what has just been said why we name it again. Everything in the life of a healthy, strong, sanguine, self-confident youth says to him, "I Can." Our moral task is to help him add to this that better phrase "I Must," and "I Will."

Seventeenth Year

Idealism.—While the child is young he is trained to obey because one whom he loves and has always obeyed tells him to do so. But by the time he is sixteen years of age he must have learned that one must do right for right's sake, and with each year added to his life he must form higher ideals and believe more firmly in them. To be truthful because truth is beautiful and falsehood is shameful; to be pure because impurity is a foul sin against God and humanity; to be kind because there is much suffering in the world and each of us should do a share toward lessening the sum of human suffering—these are the motives that must actuate the older child to do right. The sense of personal honor lies at the root of all noble character and action.

This is the year when the largest number of young persons become members of the church. The fact is significant as marking this as historically and peculiarly the Year of Idealism.

Loyalty to Ideals.—This is the highest, truest, most enduring kind of loyalty. *An ideal is a picture in one's mind of what is best to be and do and have.* Mentioned first in the twelfth year, as *loyalty to principle,* we need again to list it here, because what was then a fixed accepted code now becomes a flexible, adored ideal, usually personal and heroic.

Eighteenth Year

Principle.—We mean by Principle very much what we also mean by "Character," not a single virtue, but the sum of all the virtues. "Character," D. L. Moody once said, "is

what a man is in the dark." During this last year of our endeavor we may well study earnestly the strong and the weak portions of our young people's natures, so as to know and to help them to know how far they are dependable and thorough in their moral attitudes and conduct. It is perhaps too late for us to do anything for them that we have neglected to do, but it is not too late for them to take up, in a manly or womanly way, the single responsibility of their own lives.

Idea of Self-culture.—A concern about self-development would come, consciously, only after many other duties have been definitely accepted. Yet this, too, is a duty; and when the time comes that the mother and father can no longer direct the child's occupations so as to give it the best personal development, then the child, now almost grown up, must take up the task, and learn the duty of giving self the best wholesome pleasures and enlarging opportunities, compatible with duty to others. The fullest usefulness cannot be given without the fullest development. Boys and girls—and their parents—should never forget that if they would live a full, useful, happy, and successful life, they must do serious reading and actual study after their school days are over. Such reading and study, if vigorously and persistently pursued, is more important in the development of capable, successful, and useful men and women, than the lessons and tasks of school-days. The average American is not a reader or an independent thinker. We cannot be a great nation unless we develop an army of freemen of the spirit, and the greatest parental task and the best work of the teacher during the last years of high school is to find some way to help young people to keep going after folks have stopped pushing them from behind.

A Life Purpose.—It is so easy to think only of the health of the growing child, his schooling, his pleasures, his gradual development, and lose sight entirely of the fact that the whole thing is but the means to an end. The saying that one sometimes "cannot see the wood for the trees," exactly expresses the idea. The important thing is to get the boy or girl ready to live his or her own life when the parental rule is over. For this reason it is best to decide, as early as is possible, whether a

child should go on with the common-school education or be fitted for college or professional life. A teacher can usually help one greatly in making a decision, for he knows better even than the child the bent of its mind, and his constant contact with growing boys and girls gives him an insight a parent, with limited opportunities, cannot have. If he is to go to college, then he must begin to prepare for it early, and not wait till the end of high school, when he will perhaps have not taken exactly the required studies for entering.

So with other preparations for living. If the social life of the home is limited, and he is likely to go into some larger place, then he must, if possible, receive some fitting for that. He should from time to time go out and see a little of the world, go to the nearest city and learn its ways, and read books bearing on the trade or business he is to follow, instead of waiting till the end and then taking a sudden plunge for which he is unprepared.

Sense of Responsibility for Humanity.—Among the many things a parent must remember in bringing up children and fitting them for adult life some stand out preëminently. They must be made strong and vigorous in body, sane of mind, broad in their views, well educated, honest, straightforward, truthful, and unselfish; they should consider life as a great opportunity, not a certain number of years to be spent in money making and spending, and in pleasure and comfort. For this outlook they should have the help of the parental living; they should see that father and mother guide their lives by such principles, and this example should be enforced by direct teaching on such lines till the children grasp the beauty and force of the ideals. If only children grow up into men and women who are the best possible, the sanest, the noblest, those most devoted to the best things, surely parents may feel that their own lives are blessed.

Service.—When they approach the years of maturity—say eighteen or nineteen—it is certainly time for our young people to study the social conditions of the larger life. The boy of eighteen and the girl of the same age have almost arrived at manhood or womanhood, and there ought to be no difficulty

with the parents in instructing them that they have actually entered upon a larger life with all its extended duties and responsibilities toward their fellow-creatures.

Daniel Webster said that the most important thought he ever conceived was his sense of responsibility. An old farmer in New England, who had a somewhat trying time of it day after day, used constantly to pray that he might never cease to be interested in his fellow-men. It is this sympathy with humanity that removes the unnatural conditions of isolation.

Leigh Hunt makes Abou ben Adhem, who "loved his fellow-men," the one who "led all the rest" in the day of reckoning.

CONDUCT AND CHARACTER BUILDING

All the virtues, named in the Chart and its explanation, are here listed again in alphabetical order. Their place and value are more carefully explained and practical suggestions are given for their development. But the principal purpose of this section of the book is to show, by means of abundant, graded references to THE YOUNG FOLKS TREASURY, how to use the methods of story-telling and inspiring biography to cause the children to love and seek these traits in their personal lives.

Other important factors in child-training, closely related to these virtues, are also named, and either described here or indexed in later portions of the book.

Unless otherwise indicated, the articles in this section are by the Editors.

AFFECTION

See also LOVE

LISTENING and loving are the two best ways to develop the affection of a child.

By listening, we mean the honest endeavor to understand the child, to be fair to him. "We must be as courteous to a child as to a picture," said the Autocrat. "Give it the advantage of the best light."

We have never known any harm done, and we have known much of good, by a mother acting toward her child as if he were a little bigger, a little older and a little wiser than she honestly knows him to be. To believe that a child's best to-day is going to be his actual future is one of the best ways to make such a future possible.

Whenever we are tempted to judge our offspring harshly there are four questions that it is always safe to ask.

The Real Intent

"What was his intention?"

A mother was about to give a dinner party. She had dressed her little girl and herself, after giving the finishing touches to the table. As she hurried into the dining room for a last reassuring glance she found that her immaculate tablecloth was covered with weed leaves and stemless flowers. Just then her daughter came running up with smiling face, and cried out joyously: "Oh, mother, see how I helped make the table pretty for you!"

If you could be quick enough to ask the question I suggest you would be wise enough to embrace and thank the child instead of scolding her.

The Brave Endeavor

"How great was his endeavor?"

A boy, just out of school for the day, was sent upon an errand hurriedly by his mother. He did not return until after dark, when the materials he brought were too late to be used for supper. He confessed that he stopped on the way and that he forgot part of what he went for. He certainly did not deserve praise, neither did he deserve quite all the censure that he received. True, he let himself get sidetracked, but does his mother realize all the hurdles he had to leap to get that errand done at all?

He gave up his playtime without a murmur. As soon as he got on the street it seemed as if every other boy in town wanted to play or talk with him. His every muscle ached to get into the sports. As a matter of fact, he stopped only once, to make plans for resuming his interrupted game on the morrow. His delay was really due to a kindness that he performed for a neighbor.

If mother knew all this she would forgive. If she would listen she would find it all out. If she upbraids him he will probably shut his mouth or talk back, and she will never know the better side of the story.

What He Gets From Us

We ought not to lay too much blame on heredity, but how often after you have scolded your child for some misdemeanor, your own mother has happened to tell you that you exhibited the same traits when you were a child! Then you found it safe to inquire of yourself: "How much of this 'cussedness' did he get from me?" We do not find it so easy to punish a child for his inheritance—we have too much sense of humor.

One other good question is: "How much of this offense is due to ignorance? Young children do awful things—they pull wings off flies, eat bugs and dirt, whip their pets, lie about their conduct, take what does not belong to them. And yet when you come to think it over it suddenly occurs to you

that most of these things are natural to the untutored mind and that they were not born in possession of the Ten Commandments.

Respectful Treatment

The more closely you look at your child in the clear light the more you will respect him. Which reminds you of Ernest Abbott's pungent remark to the effect that "maybe you can spank a child 'because you love him,' but you certainly can't because you respect him."

The child who is thus treated, considerately, fairly, hopefully, never grows out of confidence in his mother, but each year comes to trust and love her more deeply.

Instances of Affection between parents and little children are given in the Treasury as follows:

FOR YOUNGER CHILDREN

	Vol.	Page		Vol.	Page
Baby-Land	I	17	Baby Bell	XI	25
The Three Brothers	I	41	The Haunted Palace	XI	363
Hansel and Gretel	I	113	Baby Courtship	XII	14
Little Things	I	165	The Baby	XII	247
The Golden Rule	I	165	Feeding her Birds	XII	248
Beauty and the Beast	I	326	Grandmother's Treasure	XII	251
Connla of the Golden Hair	I	389	The Madonna of the Chair	XII	252
Proserpina	II	30	The Sistine Madonna	XII	255
The Sand Fairy	III	302	Mother and Child	XII	262
Mother's Song	XI	3	The Evening Hour	XII	277
If We Knew	XI	14	The Divine Apprentice	XII	289

AGREEABLENESS

AGREEABLENESS is that graciousness of manner that adds a sweet savor to formal politeness. It is really applied thoughtfulness.

Children are spoiled for social success, not so much by their vices as by their manners and mannerisms.

We have had to do with young business men and women who were thoroughly trained for their work, but were unendurable in the office. We know a young married couple who are religious, musical, and who share other mutual tastes, but who cannot sit down at table without quarreling. We know others who love the Lord and whom the Lord loves, but nobody else can.

These failures are due, not to lack of goodness or ability, but simply to the fact that when they were little children they had not been trained to be adaptable and affable.

Sometimes put this matter to your children this way:

"Do you suppose you would recognize yourself if you met yourself coming down the street? Arnold Bennett says: 'Has it ever struck you that there is a mysterious individual going around, walking the streets, calling at houses, chatting, laughing, grumbling, arguing, and that all your friends know him, and have long since added him up and come to a definite conclusion about him—without saying more than a chance, cautious word to you; and that that person is *you?* Supposing that *you* came into a drawing-room where you were having tea, do you think you would recognize yourself? I think not. You would be apt to say to yourself, as guests do when disturbed in drawing-rooms by other guests: "Who's this chap? Seems rather queer. I hope he won't be a bore." How do you like the portrait?'"

You can say further to your child:

"I would put the art of courtesy in a good resolution: Today I will try to say to every man I meet something that I think it would please him to hear, and, remembering where his sore corns are, I will not tread on them."

Ask him to copy these questions and put them beside his mirror:

Do I look cross when waiting for a package?

Need I glare at my neighbor in the street car when he shoves me in the crowd?

Do I scold "central" when she gives me the wrong number?

Do I thank the dressmaker for making me a becoming dress?

Does my chum enjoy being reminded that she is fat?

Can I expect to remember to say the courteous thing always unless I practice at home?

Don't the folks who get the least kindness deserve the most from me?

Some charming instances of agreeableness in story-form that children will appreciate are in the TREASURY:

FOR YOUNGER CHILDREN

	VOL.	PAGE		VOL.	PAGE
How to Tell a True Princess	I	149	The White Cat	I	335
Mabel on Midsummer Day	I	207	Undine; The Wedding	IV	49
			Suzanne of France	VI	49
			A Portrait	XI	31

FOR OLDER CHILDREN

	VOL.	PAGE		VOL.	PAGE
The Rose of Hungary	II	500	Robert E. Lee	VII	174
Fellow Passengers	III	292	Sir Walter Raleigh	VII	235
The Knights of Chivalry	VII	46	Sir Philip Sidney	VII	245
The First Crusaders	VII	51	A Boy's Manner	IX	570
Lincoln and the Birds	VII	94	Maidenhood	XI	36

AMBITION

See also IMITATION and LIFE PURPOSE

TO the small boy it is as simple to be ambitious for his future as it is to breathe. Of course, he will grow up to be President; why not? Or if not President, at least he will be rich and famous in some way. It all looks so easy!

But as he grows older things seem altogether different. He finds it means continuous hard work even to hold his own in school or on the playground, and it is far easier to let some one pass him than to keep in the front rank. He grows, slowly

but surely, to understand that it is going to be exactly so in the long race of life; hard work all the way to rise to the higher levels; and too often he accepts the second best as his lot, and thinks it not worth while to struggle toward the first. Perhaps he ceases to try at all, as he finds out that even second best things are difficult to attain, and sinks down to the utterly commonplace.

Work Is Essential

A boy who has no ideals of manhood and no ambitions will assuredly be a failure at any calling. Early in his life, before he begins to realize that the upper levels are hard to reach, he must be taught that work, hard and incessant work, is essential to any progress, and that he must accept this as a matter of course. When this is done, this one fact thoroughly instilled, everything looks possible to him. Lessons are hard, of course; but they are meant to be hard! It is almost impossible to win a first place in athletics, but at least one can try for it; the prize in anything means a struggle, and if there were none there would be no value to the prize. It is by dint of repeating such things to a child that ambition is awakened and achievement made to seem possible.

When the two parts of the whole are put together by the parent, ambition and effort, and both are constantly stimulated, children grow naturally to look on the best things as within their reach. Ignoble ambitions, of course, may be appealed to, carelessly or with intention, and a prize may be made to seem valuable for itself alone, or money-making or mere worldly success attractive; but a conscientious parent will carefully avoid these dangers. Boys especially are too apt to think of getting rich as the end and aim of life. The ambitions must constantly be turned toward the higher planes, and philanthropy made to be the end of wealth, not money itself; and position must be desired because thereby one can do so much for others, not because it will be delightful to be more conspicuous than other people.

Biography is one of the great stimulants to ambition of the right sort. No one can constantly read of such men as Lincoln

or Dr. Grenfell, or of such women as Jane Addams or Louisa May Alcott, without desiring to be like them. Such ambitions should be cultivated assiduously in the home and school, and intellectual and moral laziness despised. To be somebody, to do something in the world, should be held up as the thing worth striving for. Boys and girls will not fail to respond to wise training that urges them toward the highest things.

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Man Who did not Wish to Die	I	420	Whittington and His Cat	II	356

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William and Caroline Herschel	IX	167	The Chambered Nautilus	XI	408
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Mozart	IX	228	The Happy Warrior	XI	468
Jenny Lind	IX	235	Boyhood of Sir Walter Raleigh	XII	286

APPLICATION

See also INDUSTRY

APPLICATION may be called putting Attention to practical use. It means not only the ability to concentrate your mind on the task at hand, but the will to keep it there, and to exert all your powers toward completing it. It is called for in play as well as in work. You must train systematically, you must practice a certain length of time each day, whether you like it or not, you must play hard to the final innings, or you won't win. Problems cannot be solved, tasks worth doing

cannot be accomplished, except by working steadily as well as forcefully. Hard work will not count for what it ought unless it is continuous. It was his steadfast attention to business, slow but sure, which put the tortoise first over the line, while the hare, though spurting now and then, frequently stopped to look after other affairs than the race which was his immediate duty. The English saying "It's dogged does it" expresses the effect of application, bringing to mind the whole-souled scratching of a terrier in digging out a mouse, undistracted by anything going on around him.

To their power of application most great men attribute their success. Henry Ward Beecher quoted a general observation when he declared that genius was a capacity for hard work. We may believe genius to be somewhat more than this if we please, but we *do know* that the men who have become great are, as a rule, those who could bend their minds and energies sternly and continuously to the subject they were engaged upon. They could do one thing at a time, and see it through. They not only struck while the iron was hot, but gave it no time to cool before they hammered it into the shape they desired.

Application, then, is the fixing one's mind upon the work in hand, and keeping it there as long as necessary; it is the practice of attentive labor. Such ability is the outgrowth of the faculty of attention, and is indispensable to profitable industry. Furthermore, application is not only the best way to get things done, but gives more reward than the good result attained, for it so trains the faculties that when, as will surely happen, some occasion arises for special, continuous, strained effort, like a college examination or a business crisis, mind and body will readily cope with the emergency, and will survive the ordeal where competitors accustomed only to casual and disconnected labor will speedily break down. A dreamy, desultory, inattentive manner of working will accomplish little. The boy or girl who is not capable and in the habit of application is in need of instant reform.

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APPRECIATION OF ART

See the special article on "Helping Children to Appreciate Pictures" in the section on "The Home School" later in this volume.

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APPRECIATIVENESS

CHILDREN are perhaps just as appreciative as older people, but they do not understand nor appreciate the technique of expressing it. "Did you thank Mrs. Jameson for her kindness to you, Helen?" a mother asked her small daughter. "Yes, Mama, I thanked her—but I didn't say so." She felt appreciative inside.

So appreciation has to be the outgrowth of imitation.

"What is the best thing you remember about your mother?" said one eminent writer to his friend who was equally eminent.

"She was always so ready to listen," was his answer.

Then he continued: "There were a lot of us children and she was a busy woman. But she always took time to give encouragement. She heard all about our adventures in school and all our troubles out of school. If we had learned a recitation or a new piece on the piano she would sit down and hear it through. When I began to think I wanted to be a writer, I brought all my crude productions to her. I am glad to say that she did not often praise them, for she was a shrewd and honest critic, but she always heard them. I cannot remember ever coming to my mother that she did not smile and relax in her work and get ready for whatever I had to bring.

"It was the same way everywhere. The minister was glad to have her in his audience, for he said he was always sure of one alert face. At a concert the musicians seemed to play in her direction. In her social circle she was most popular, for while she did not say a great deal, as one of her best friends said, she was the most eloquent listener he ever saw. Not only did her appreciation inspire me but I am sure it brought out latent talent in many others. Young people learned to believe in themselves because she believed in them. And I know personally that some very shy and humble people owe their success to-day to her encouragement."

Robert Haven Schauffler calls such appreciative listeners "geniuses by proxy" and he insists that we cannot have great artists without we have these great listeners.

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ATTENTIVENESS

See also OBSERVATION OF NATURE

IT would be difficult to exaggerate the value of ability to pay attention—to fix and hold the mind on a subject of thought, whether the matter of it reaches the brain through eye or ear. This is not natural to the young, but must be cultivated, and should be sedulously taught because it is the most effective tool that can be placed in the student's hand. To the boy or girl of active intelligence the training of this ability into a habit is especially important, for their quick interest in all that is going on around them distracts them from the task in hand more than is the case with less imaginative minds. Without it a subject is only partly understood—merely its surface is scanned in a broad and indefinite way; the deeper significance and relations, essential to real knowledge, are not grasped. Thus the impression left upon the mind is vague, and precise observation and learning becomes more and more difficult. It has been found by animal trainers that beasts are teachable in proportion as they show this quality of mind; monkeys and birds can be taught but little, mainly, apparently, because they cannot be made attentive to the lessons. Samuel Smiles, in urging the importance of concentrating the mind at will, declares that the "difference of the

intellect in men depends more upon the early cultivation of this habit than upon any great disparity between the powers of one individual and another." The art of memorizing rests largely upon the faculty of shutting out other facts and impressions while the picture of the things or words to be remembered is printed on the mind. This is only one instance of how attention is the very corner-stone of study, and should be the first and constant care of those who seek to develop a young intellect.

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BUSINESSLIKENESS

By WILLIAM BYRON FORBUSH

See also THRIFT

HAVE you ever thought of your home as a business college?

Indignantly I hear you answer, "No, I should say not. Business invades the home too much, anyhow. I don't want my children to think of it until they have to."

For what field are you educating your children, then? Is your boy to become a cotillion-leader, or an athlete, or a hunter? These are some of the things he occupies himself with now, but surely they are none of them to be his lifework. Sooner or later business will get another recruit out of your home.

But what I want to talk to you about is not the conscious preparation, but the unconscious preparation for business that is going on in your household.

I read the other day of a business man who said: "Any business college can make a stenographer, but it takes a good home to produce a gentleman." I know of another business man who, when he was asked what he required a boy to know in order to enter his concern, replied: "I don't care so much what he knows, because we want to teach him in our own way. What we are looking for is the right kind of fellow."

Is your home training "the right kind of fellow" to go into business?

Home Qualities that Business Demands

What are some praiseworthy qualities that should be common both to the home and the business office?

At once you think: as for appearance, neatness; as for manners, courtesy; as for demeanor, alertness; as for behavior, self-reliance; as for character, honesty. Certainly not only are these essential in the home, but they are so fundamental, they take so much care to develop, that business must depend upon the home to grow them. A business office has no time to teach a boy to be orderly, polite, or wide awake.

If this be true, it gives a new importance to some very small matters. Whether a young child picks up his playthings in the nursery may determine later whether he is orderly in an office. Whether he takes good care of his rabbit-hutch may determine whether he can clean up an office properly. His ability to play pleasantly in the backyard may decide whether he can work comfortably later with others. The way he handles his allowance as a boy may affect the quality of his honor in business dealings when he is a man.

"Stuff" is Made Only in Homes

And I think there is something deeper even than these. How often you hear the query concerning a candidate for a position: "Has he got the stuff?" What this really means is: Did his father teach him to be plucky about hard tasks when he was a boy? Did his mother make him do things to a finish? When it is discovered that a young man has a cruller for a backbone you may be certain that it grew in its place in his own home.

The men of power to-day are those who learned self-control in the nursery. The men of stamina are those who, when they were boys, had to stand their own losses and stand up to their own mistakes. The men of faculty are those who, in their own homes, learned the elements of system, discipline, and self-accounting.

Is your home a good business college?

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CHEERFULNESS

CHEERFULNESS has been delightfully called "the bright weather of the heart." Let the mother smile down upon the babe that gazes tearfully up into her eyes, and often out of a peevish humor a happy spirit is at once evoked, for an

infant is most sensitive to look and tone. Let her meet its childish woes and hurts with an encouraging word, and very early it will begin to take a cheerful view of life; and how easily it attaches itself to anyone with a bright face and a merry heart! We are generous in the education of our children, but do we not sometimes neglect the very important art of cheerfulness? Draw the child's attention to the beauty of a rainy day, and to the different blessings associated with merry spring, glowing summer, gorgeous autumn, and brisk winter. Teach them to look more often up into the sky with its wonderful cloud effects; for the cheerful ones are always those who look out and up. It is easier now than in the olden days to teach the young lessons of cheer; for more and more their social betterment is made a subject of study. It was not until late in the nineteenth century, for example, that children were taught to sing, and does not the music thus brought into their lives impart genuine pleasure?

Some mothers who read these words will sigh and say that withal life is a chapter of many and varied experiences, and that it is hard always to be bright. Well, there *are* clouds it is true, but there is a rift somewhere; the best way is to walk hand in hand with the children right up to manhood and womanhood, trying to carry the cheer *together,* and cheerfulness has an abiding element that overcomes many obstacles.

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CHIVALRY

See also MANLINESS

MAY not the twentieth-century mother bring her lad or maiden a lesson from the brave days of old? The maxim of the knight of medieval chivalry was devotion to arms, compassion for the oppressed, and regard for women. The boy of seven became the lady's page; if he proved faithful, at fourteen the rank of squire was conferred upon him; and at twenty-one he was dubbed "Sir Knight." A romantic light is thrown over these ancient warriors, their feats of arms, and brilliant tournaments; and if we inquire into the moral of their deeds, we will find it revealed in Spenser's "Faerie Queen," or in Chaucer's "Canterbury Tales"—pictures of chivalric life, full of lessons of truth and friendship, of justice and courtesy.

And these lessons are more needed to-day than in the age when fierce temptations assailed the intrepid knight. It is true, that we do not commit our page to the mistress of the lordly castle; but does he not in his own home find constant opportunity to practice obedience, courage, truthfulness, and courtesy, and those other virtues that make for prompt and humane action? Our young squire with wheel, ball game, and races may easily become athletic for life's physical contests; and the knightly armor should always be ready, with its coat of mail, strong in its greaves and linklings of truth, its

breastplate of character, its shield of faith, and its sword of purpose and courage. The knight need not sally forth on deeds of errantry and adventure, or seek the spoils of war; his valor may be displayed in deeds of kindness, and in fearlessness in resisting temptation.

And then his purest chivalric expression is found in his devotion to women. And what is more lovely than the love for mother that should be deeply implanted in the heart of every youth and maiden? At a feast once given in a baronial hall, each knight was asked to drink to his "ladye fair." And St. Leon, the noblest of the guests, "envied by some, admired by all," pledged his mother! Every loyal mother by her winning personality may claim the same holy love and reverence from her true knight. A chivalrous character early implanted in any boy or girl develops a heroic manhood and brave womanhood. And as life is full of surprises, be prompt and vigilant. Adopt the motto of the noble Black Prince: "I Serve!" and let the service be like that of Chevalier Bayard: "Without fear and without reproach."

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CIVIC RESPONSIBILITY

See also PATRIOTISM, RESPECT FOR LAW, and RESPONSIBILITY FOR HUMANITY

EACH lad or lass, as he or she approaches manhood or womanhood, should be imbued with the idea that preparation for citizenship is a patriotic duty. As we share in the protection and other benefits which the organization of society and the government of the country afford, so we must feel, under our republican institutions, a responsibility for their maintenance and good conduct. The government is "of the people" and "by the people" as well as "for the people." It is what the people make it; but the danger is that too many may forget or neglect their duty and leave to others, who may be thinking more of their own than of the public advantage, the whole control of affairs.

Every citizen has a share in the responsibility of the nation, or any part of it, as his State or city or rural district, to be well governed. We cannot escape it. Unless we inform ourselves as to questions of policy, and exert our influence toward what we are convinced is the best policy; and unless, when we can vote, we give our ballots to the best man or set of men, so far as we can ascertain those best calculated to carry out that policy in the conduct of public affairs, we are wronging our neighbors and our country. We cannot, in a republic, delegate that responsibility to "the politicians" nor to anyone else. It is our business to get all the light we can on each public question, and then to do what we can, by influence and by vote, to put our convictions into effect.

Boys and girls should be taught to realize that for every shortcoming in either local or general government they are responsible to the extent that they might have spoken and worked against it.

Civic duties, or the duties of citizenship, are numerous. Perhaps most of them may be considered by the boy or girl along the following lines: 1. Obedience to law. 2. Honor

in taking an oath, and the avoidance of perjury. 3. Fidelity in office, doing full duty and avoiding bribery and "graft." 4. Duty involved in the ballot, registering, primary elections—honor in voting. 5. The dignity and honor of citizenship.

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CLEANLINESS

UNDER this title we wish to say a few words to boys and girls, but especially to boys, about cleanliness of body and mind. To be clean and neat is your duty to yourself as well as to your associates. Is that sentence true, or is it not true? What a wretched world this would be if all faces were dirty, all hair was uncombed, and everybody's clothes were covered with filth!

Boys and girls, we are not going to write much on this subject, because it is not necessary. You can ponder over it and arrive at a sensible conclusion just as well as we can. Perhaps you might do some thinking and reasoning in connection with this subject along the following lines:

Cleanliness of body, hands, face, nails, etc.; cleanliness of clothing, shoes, books, etc.; cleanliness and neatness everywhere and all the time as far as possible.

It seems to us that "cleanliness of mind" is a correct expression. This means that you will avoid swearing or the use

of low, mean language. Swearing is a nuisance to all well-bred men and women. It is in bad taste, and bad taste indicates bad breeding. We believe it is generally admitted that a gentleman never swears. Perhaps this statement is not wholly true, for it is difficult to decide just who are and who are not gentlemen. We are sure, however, that if a gentleman ever forgets himself and swears, he is ashamed of it afterward. Boys, don't indulge in low, coarse talk. Avoid vulgar words, vulgar stories, and vulgar jokes. Don't write obscene words on fences or walls or sidewalks. We don't believe that you, young readers, have done or will do any of these things, but you should go further than that—you should show your disapproval of them. If a boy or a man tells you a coarse story or low joke, don't knock him down, although he deserves it; just listen in cold silence, and the vulgar fellow may not repeat the offense. Be pure of speech; it will help you to live a pure, true, and noble life.

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CONCENTRATION

See ATTENTIVENESS.

CONSCIENCE

See also RESPONSIBILITY

TO begin with, the child has no idea that there is any difference between his actions, that some will be pleasing, others displeasing to those grown-up people around; he simply follows his impulses, because he feels the desire within him, independently of results.

But all the time he is learning, making fresh discoveries. The same amount of approval or disapproval is not accorded, he finds, to all his different actions. Some are good, some "very good," sometimes he delights these grown-up people with something which seems to be a special act of virtue, generally something which he found it hard to do. Some actions are "bad," some "very bad," some "shocking" or "wicked"; generally a severer punishment waits on these last offenses.

Gradually he begins to realize that there is a standard, (whether "moral" or merely "customary" is at present alike to him), by which he must needs test himself, whatever he does.

But while, through his varied experiences, his efforts and his failures to do the right, his consciousness of the pleasure and pain he gives by so doing, he forms his moral scale—good, better, best; bad, worse, worst—a new and deeper consciousness of the meaning of all these distinctions dawns within him. Not only are others pleased with him, when he does what he knows he ought to do, but he is glad within himself, is glad when he does right, even if no one is by to see. Not only are others vexed with him when he does wrong, but he is sometimes sad himself about it.

The TREASURY is rich in stories that show how boys and girls, and men and women, have heard this inner voice, that not only speaks of the disapproval of others but of its own sadness at sin.

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CONTENTMENT

IN the present-day world perhaps one of the rarest things to be met with is the spirit of contentment. Everybody is striving to get more than they have, of money, or position, luxury, or power. How few have the sane, placid spirit of contentment, and how benign are those who do have it!

Often children learn in the nursery to be discontented just because they already have too much. The number of toys a baby may own is usually unlimited in any way; he may have as many as are given him, and the more the better. Perhaps if only he has one new one for each restless moment it may content him and keep him quiet, reasons his mother and his nurse; and so something fresh is handed him whenever he throws down the old toy he has been holding. Nothing could

be more unwise; he will grow into a child who demands more and more, and is restless and dissatisfied of spirit.

It is far better for children not to have too many things, too much amusement, too much attention even, if one would cultivate in them a contented mind. The tendency to-day is all toward excitement and stimulation, and children are quite as ready as grown people to crave these things. If one would start a child on the road to contentment, it is better to give him a quiet nursery with fresh air and sunshine for the luxuries, and let him learn early to amuse himself, not to depend on being amused, and to make much of a few toys rather than to play with many and tire of them all.

To praise common things is one way of giving a child a contented mind. When he hears his parents speak delightedly of the sunny morning, or of some little plant which has come up unexpectedly, or of the joy of the little home circle, he learns that these are the important things after all, and his little heart responds to the demand made upon it. These are the real things, those which content father and mother and give them happiness, and they appeal to the child even more, with his more limited knowledge of the larger world.

Training in contentment lies in the home far more than outside. School may train in other ways, but here the influence of the closest environment is what tells in the long run. A contented mother makes a contented child. A home where no one says "I wish we had this or that," and is dissatisfied because of the lack, but where conditions are accepted as not only right, but pleasant, or at least to be made the best and most of, is the place where one grows up with the sweet spirit of satisfaction with things as they are.

Such contentment is quite consistent with ambition, and it neither narrows one's outlook nor tends to lethargy. It is the opposite of restlessness, and the greed for pleasures and unattainable luxuries; it is the calm, quiet, influence that is sorely needed in this generation, and is priceless to its possessor.

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COURAGE

See also FORTITUDE and HEROISM

ALL parents want their boys to be courageous, and would like to see them heroes, yet often train them away from these ideals, or allow others to do so. Such a mistake may easily begin in the cradle. No child would ever be afraid of the dark, which gradually approaches each evening, any more than of the sunbeams that dissipate it at dawn, did not

somebody fill its little head with stories of hobgoblins hiding among the shadows.

If, in spite of precautions, such needless fears get into the child's mind, do your best to convince it that they are unreal; that the bedroom is as safe by night as by day; and gently cultivate stoutness of heart. No quality is more essential to happiness. A timid child is in constant misery. It imagines unreal terrors in each new experience, and magnifies difficulties. It is ever on the lookout for harm, and thinking of its own weakness instead of that of the foe. So it shrinks from effort for fear of getting hurt.

A courageous nature, on the other hand, dares joyously to put forth its whole powers, undaunted by rivalry. It does not retreat at the first rebuff, nor the second, but struggles on. It withstands oppression, and resists pressure upon its rights. Sometimes courage appears as physical bravery, as when a boy risks injury in order to do something that greatly needs doing, or when he defends his rights or honor, or a weaker companion, with his fists. Fighting among boys is surely not to be encouraged; yet when your son comes home with a black eye and sore knuckles, inquire carefully into the cause of the fight and his feeling about it before you condemn him. Sometimes a fight may even be worth while as disclosing to a timid boy the undeveloped manliness which he really possesses. A brave nature is a gentle one, but gentleness may, under bad management, degenerate into weakness and cowardice, and cowardice is usually at the bottom of meanness.

The highest courage, nevertheless, is that which is able to put aside a temptation to fight merely to show bravery, or for some other poor reason; which will enable a boy or girl to smile at a taunt that everybody knows is undeserved; and which, on the other hand, will enable a boy or girl, a man or woman, to champion an approved idea or person, however unpopular with others, and stand fast to the end of the chapter. Physical courage is a good thing, but moral courage is above it. It is your privilege to teach your child to have both.

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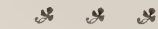

COURTESY

By HELEN HUNT JACKSON

See also AGREEABLENESS and REFINEMENT

DURING the whole of one of a summer's hottest days I had the good fortune to be seated in a railway car near a mother and four children, whose relations with each other were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey.

It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's bonnet alone would have been enough to have condemned the whole party on any of the world's thoroughfares. I remembered afterward, with shame, that I myself had smiled at the first sight of its antiquated ugliness; but her face was one which it gave you a sense of rest to look upon—it was so earnest, tender, true, and strong. It had little comeliness of shape or color in it, it was thin, and pale; she was not young; she had worked hard; she had evidently been much ill; but I have seen few faces which gave me such pleasure. I think that she was the wife of a poor clergyman; and I think that clergyman must be one of the Lord's best watchmen of souls. The children—two boys and two girls—were all under the age of twelve, and the youngest could not speak plainly. They had had a rare treat; they had been visiting the mountains, and they were talking over all the wonders they had seen with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would do justice to their conversation; no description could give any idea of it—so free, so pleasant, so genial, no interruptions, no contradictions; and the mother's part borne all the while with such equal interest and eagerness that no one not seeing her face would dream that she was any other than an elder sister.

In the course of the day there were many occasions when it was necessary for her to deny requests, and to ask services,

especially from the eldest boy; but no young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve. Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last, the mother produced with much glee three apples and an orange, of which the children had not known. All eyes fastened on the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said, "How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect big tastes from each of you."

A Conqueror

"Oh, give Annie the orange. Annie loves oranges," spoke out the oldest boy, with a sudden air of a conqueror, and at the same time taking the smallest and worst apple himself.

"Oh, yes, let Annie have the orange," echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apple, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin golden strips of orange for bites out of the cheeks of Baldwins; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste, too?" The mother smiled, understandingly, when I said, "No, I thank you, you dear, generous little girl; I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelled of heat. The oldest boy—the little lover—held the youngest child, and talked to her,

while the tired mother closed her eyes and rested. Now and then he looked over at her, and then back at the baby; and at last he said confidentially to me (for we had become fast friends by this time), "Isn't it funny, to think that I was ever so small as this baby? And papa says that then mamma was almost a little girl herself."

The two other children were toiling up and down the banks of the railroad track, picking ox-eye daises, buttercups, and sorrel. They worked like beavers, and soon the bunches were almost too big for their little hands. Then they came running to give them to their mother. "Oh, dear," thought I, "how that poor, tired woman will hate to open her eyes! and she never can take those great bunches of common, fading flowers, in addition to all her bundles and bags." I was mistaken.

"Oh, thank you, my darlings! How kind you were! Poor, hot, tired little flowers, how thirsty they look! If they will only try and keep alive till we get home, we will make them very happy in some water; won't we? And you shall put one bunch by papa's plate, and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, their hearts thrilling with compassion for the drooping flowers and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the oldest boy, "Dear, are you too tired to let little Annie put her head on your shoulder and take a nap? We shall get her home in much better ease to see papa if we can manage to give her a little sleep." How many boys of twelve hear such words as these from tired, overburdened mothers?

The Forgotten Posies

Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another. "Never mind," said the mother, with

a still deeper disappointment in her own tone; "perhaps he had to go to see some poor body who is sick." In the hurry of picking up all the parcels, and the sleepy babies, the poor daisies and buttercups were left forgotten in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after I passed the little group, standing still just outside the station, and heard the mother say, "Oh, my darlings, I have forgotten your pretty bouquets. I am so sorry! I wonder if I could find them if I went back. Will you all stand still and not stir from this spot if I go?"

"Oh, mamma, don't go, don't go. We will get you some more. Don't go," cried all the children.

"Here are your flowers, madam," said I. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children. However, she thanked me sweetly, and said:

"I was very sorry about them. The children took such trouble to get them, and I think they will revive in water. They cannot be quite dead."

"They will never die!" said I, with an emphasis which went from my heart to hers. Then all her shyness fled. She knew me; and we shook hands, and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children, who were walking behind, saying to each other, "Wouldn't that have been too bad? Mamma liked them so much, and we never could have got so many all at once again."

"Yes, we could, too, next summer," said the boy, sturdily.

They are sure of their "next summers," I think, all six of those souls—children, and mother, and father. They may never again gather so many ox-eye daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flowers. Nevertheless, their summers are certain. To such souls as these, all trees, either here or in God's larger country, are Trees of Life, with twelve manner of fruits and leaves for healing; and it is but little change from

the summers here, whose suns burn and make weary, to the summers there, of which "the Lamb is the light."

Heaven bless them all, wherever they are.

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DEATH

By JENNIE ELLIS BURDICK

"WHAT does it mean to die?" a little lad of seven asked me. "Supposing to-night after you were asleep in your little bed, father should come in your room, pick you up in his arms, carry you into mother's room, and put you in mother's bed; where would you be when you woke up?"

"Why! in mother's bed, of course."

"That is all death is. We go to sleep here, and God—our Heavenly Father—takes us to be with Him."

DEMOCRATIC SPIRIT

See also FRIENDSHIP

MOST unspoiled children are little democrats. What people wear, what they know, what they possess, affect the small child very slightly. He judges of strangers by what they are in their relation to him. He marks them with the stamp of his approval or disapproval because of what, in his inner self, he feels them to be.

It is not until the boy and girl have been taught to esti-

mate persons by externals that they begin to differentiate between the rich and the poor, the well-dressed and the ragged.

This democratic spirit is not to be injudiciously curbed. It is too precious a thing for us to crush by directing the child's notice to that outward appearance which counts for nothing. Call his attention instead to the attributes in his acquaintances which are the evidences of an inward and spiritual grace—such as truthfulness, gentleness, kindness, unselfishness.

The question "With whom shall my child associate?" has been asked with grave uneasiness by many a mother. Yet this is a matter that time settles if the boy or girl has the proper home training. Water will seek its level, and children will eventually choose associates that appeal to their tastes as developed in the home. But first of all you must be prepared and willing to have the child meet all the children who happen to be in his school, or who play on his street. Mothers cannot shield their sons and daughters from contact with rough, and even vulgar, persons. All that we can do is to prepare them by the principles taught and practiced in the home to seek the good and eschew the evil. We know there are some mothers who shrink from public schools because here their children will meet "all kinds." They *should* meet all kinds; it is only fair that they do so. But if they have been taught to love purity, they will shrink from the impure comrade; if they have learned the beauty of truth, they will not make an intimate of a liar.

You, the mother, cannot pick and choose for them. It is well to encourage your child to bring his playmates to his home that you may meet them. By this practice one mother has proved that her son will not make an intimate of the boy whom he is not willing to have his mother and sisters know, and that her daughter will not choose as a chum the girl whose principles are so lax that she is out of place in the home where honor is taught and lived.

As the child grows more observant with each year added to his age, discourage his judgment of people by their clothes or possessions. To allow such judgment will make a snob of him, and will develop the love of show rather than the appre-

ciation of what is good and praiseworthy. Teach him that the son of the day-laborer may not have had so many advantages as the son of the rich man, and that, therefore, he deserves all the more praise when he does well. Let him understand that all mankind are his brothers and that if he has more privileges of various sorts than less fortunate people he should do more with his life than they may be able to do with theirs, and that he should make that life so helpful that those who have had fewer opportunities may be the better and happier for his existence. Train him to understand that, after all, character is all that counts, and that it makes little difference what are a man's clothes, what kind of house he has, and what kind of food he eats, if those clothes are clean, the house an orderly home, and the food bought with honestly earned money.

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DUTY

See CONSCIENCE, HONOR, LOYALTY, and RESPONSIBILITY

EMULATION

See IMITATION and EMULATION.

FIDELITY

See TRUSTWORTHINESS.

FIRMNESS

See also SELF-CONTROL and SELF-DIRECTION

FIRMNESS is as necessary to character as is stability to a house. The biographies of eminent men, such as those outlined in Volumes VII and IX of the TREASURY, show that they possessed it in a high degree, or they would not have accomplished the deeds for which they are honored. Having planted their feet upon a certain position they maintained it stoutly and unwaveringly. Thus Columbus stood against mutinous protests till a new world was reached; thus Martin Luther withstood his opponents with dauntless resolution; so Wellington, "*four-square* to all the winds that blew," held his ground at Waterloo and saved Europe from tyranny; and so Thomas earned his title of "the Rock of Chickamauga."

"Firmness in the right, as God gives us to see the right," was the great maxim of Abraham Lincoln. Firmness implies that judgment approves of your position and reason assures you that the object in view is worthy of exertion, and is attainable.

AN OBSTINATE CHILD

But firmness, steadfastness, must be distinguished from obstinacy, which is firmness wrongly exercised. The word obstinacy carries the idea of unreasonable stubbornness toward argument or persuasion—self-will in its disagreeable aspect. It usually arises from ignorance and egotistic pride, and is a mark of prejudice and narrow-mindedness—a disposition to believe nothing that cannot be seen.

Sad to say, obstinacy is more often displayed in women than in men—mainly, perhaps, because women in general have

less breadth of experience, together with greater positiveness of conviction, than men. It is also more characteristic of age than of youth, yet is often seen in children, whom it makes most difficult to govern; for an obstinate child, compelled to submit by force, yet "of the same opinion still," is in danger of becoming "sly." This disposition, then, is very undesirable. Marcus Aurelius declares that "a child who hath been obstinate in his youth will suffer in his old age."

A good method of combating obstinacy is to cultivate breadth and openness of mind. Point to history and show how incessantly the unexpected has happened, how men have seen carried to success what they have loudly declared impossible.

It is a curious fact that the most obstinate children are often very sweet in temper. They are as unruffled by argument as is a duck by rain, and as impervious to it as are the bird's feathers to wet. But the duck, though placid, is a stolid bird, and not admirable for a model for a bright boy or girl.

The best appeal, perhaps, will be through ridicule. Obstinacy is pig-headedness. An obstinate child will not like that name for it, and may seek to avoid the reputation. Show him examples from his own acquaintances of persons who were "dead sure" they were right, in the face of all other opinion, yet turned out to be laughably mistaken.

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FRIENDSHIP

EVERY mother realizes what supreme objects of interest children are to children; and this is well, for they should not live only with older people, but should have happy relations with those of their own age. And they are such imitators that they are very easily molded by those with whom they come in contact, being either hindered or helped by their associations. The fear of the boy getting into loose company hangs like a nightmare over thousands of homes to-day. Some parents refuse absolutely to let their boys go out in the evening, feeling that they cannot get into trouble if they are kept

at home; but such unjust confinement works its own harm. With good companions the boy is sometimes safer at entertainments at a neighbor's home than if kept strictly in his own house. Encourage games, innocent evening recreations, and outdoor physical sports. Let the boys work off their surplus energy in such natural channels. A boy placed on his honor is always more dependable than one watched and suspected every hour of the night.

If they make vulgar and evil friends, we see them reflected in their own speech and manners; while gentle and truthful ones are as perfectly reproduced. Every child is known by the company it keeps. So let the mother, without prejudice or seeming to be overwatchful, know her children's companions and study their characters, for only thus can she help in selecting the right sort of friends. But such childish friendships are often fickle; the more enduring ones are usually formed by those in their teens, and it is then that the subject must be faced most seriously and intelligently, and when the mother-love must be most intimate and assertive. The mother is the wise counselor to whom her children look for guidance in right impulses and cool judgment. She should teach them to be kind toward all, but to beware of shallow friendships and of the flattery and insincerity of those who find everyone whom they meet "after their own heart." Honest friendship is a passion so intense that it can be shared with but few; but it is well to remember Emerson's remark that "the only way to have a friend is to be one."

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GENEROSITY

By CAROLINE BENEDICT BURRELL

See also UNSELFISHNESS

THE little child comes into the world with a generous and loving heart. He will divide with anyone his toys or his candy; it is only when life opens more before him that he becomes selfish and wants everything for himself. The pity of it is, that parents are to blame for this state of things, and for the stunting of the lovely natural impulses of generosity. Sometimes it is merely that they are careless and thoughtless about it, and do not definitely try to keep the child in his best mood; sometimes it is force of example; and sometimes both.

It is a help to generosity when a child has to share his play-things and belongings of all sorts with his own brothers and sisters; then he learns that he cannot have everything in the whole world for himself alone; the only child is the one who

usually grows up selfish. But even when the nursery is a training-school, still a parent must daily watch the child and try and have him want to give up his own wishes, his own things, to those about him.

Thanks and praise are both valuable in this training. When the child comes home from school and gives the mother a flower, she must be grateful for it, put it in water carefully, and show appreciation of the kind thought. This little warming of the child's heart is a lesson in itself; it seems worth while to be generous and give pleasure when such a reward comes. Of course this is but the rudimentary part of generosity, and one must give and divide with no hope of reward when the higher stages of character are reached; but at first it is best to show the child how lovely and how pleasant it is to give generous thought for others.

The higher praise of the mother, however, should be reserved for those things that have the element of self-sacrifice in them. When it costs to be generous, then indeed it is worth while! The child that denies itself to give to someone who is in need should be told quietly, and by itself, that this is the real generosity, and of the sort that makes father and mother proud and happy. The child must not, of course, be praised before others in such a way as to make him vain, for one may be generous for vanity's sake, even in adult years; the praise should be given perhaps at bedtime, or in some quiet hour, when the lesson will sink deep.

It is also necessary to teach a child to be generous graciously. It is possible to bestow favors in such a way as to make them utterly valueless; the words of Lowell, "the gift without the giver is bare," should be impressed in spirit as well as in letter on the growing mind. Better not to give at all, one might say, than to give in such a way as to spoil the gift.

Sometimes the idea of generosity is mixed with the idea that money value counts in a gift. This is a fatal mistake. The service of love, the trifling gift, is worth as much as the giving of money or of what has cost money. The mercenary side of life should always be kept away from the child as far as is

possible in this mercenary world. True generosity consists in giving with a loving heart, in the spirit of service, whatever form the gift takes.

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THE GENTLEMAN

See AGREEABLENESS, GENTLENESS, MANLINESS, and MANNERS.

GENTLENESS

SOME peoples are more gracious than we in expressing thanks for the common gifts of life. In Japan, at a beautiful cataract, those who come are called "guests of the waterfall," and those who live there treat them kindly and expect from them words of acknowledgment, spoken to the waterfall itself.

In Macedonia the traveler will often see fountains decorated with cotton or wool threads of many colors. These threads are torn from their garments by wayfarers when they behold the fountain for the first time. After they have slaked their thirst they leave these offerings as tokens of gratitude to the nymph of the fountain.

You recall that after Robert Louis Stevenson had spent a magical night alone among the pines, he said he felt that he "was in some one's debt for all this liberal entertainment. I had been most hospitably received and punctually served in my green caravanserai. So it pleased me, in a half-laughing way, to leave pieces of money on the turf as I went along, until I had left enough for my night's lodging."

Of course, kind hearts are more than knives and forks, and simple faith than soap and suds. Genuineness is more valuable than veneer, and a shy smile from a boy to whom you have done a service is more to be desired than an artificial speech of thanks. We must be reconciled also to a certain degree of obtuseness from the young caveman who feels most intensely interested in his own concerns. But cannot we put on an accelerator? Cannot we teach at least the technique of courtesy?

Small boys are practical. Have you never heard one of them ask, when solicited to be more amenable: "But, mother, tell me why?" Let's tell them why.

Where Common Courtesies Come From

Something about the history of courtesies would interest most boys. Tell Bob that an ancient knight raised his visor when he met a lady, as a token that he trusted her so much that he could thus leave himself unprotected and that this explains why he raises his hat to a lady to-day. Tell him that there is but one family in all England, the Howards, who have the hereditary right to appear before their King without doffing the hat, in commemoration of some bravery of their ancestor. Tell him how knights sprang to their feet whenever the queen entered the room, as token that they were ready to

spring to her defense, and that gentlemen have done the same ever since when their ladies appear.

A well instructed boy has been told of the peculiar claim that his mother, that all mothers, and hence all who may be mothers, deserve because of the great gift they give the world, and their consequent helplessness.

"Nothing so Kingly as Kindness"

That manners are economical, rather than wasteful, of energy will impress a practical boy. Eating with the knife is dangerous as well as offensive. To pass things at table is fairer and on the whole swifter than for each one to do his own stretching. To yield the sidewalk to ladies prevents collisions as well as boorishness. Leaving cards helps mother to catalogue her friends. The formalities of the party, the dance, and the picnic make the event pass more smoothly.

From this it is an easy step to show that manners give occasion for expressions of kindness. They are the happy way of doing these things. A "bread-and-butter letter" gives real pleasure to one's hostess. Favors beside the plate at dinner become delightful souvenirs of a joyous day. It is not beyond the stretch of possibility that a generous boy should not only enjoy making a gift or a sacrifice but also take pleasure in composing a pretty speech when he does so.

Gentleness can also be taught to the very young boy through his love for and interest in animals. Show him that his dog is dependent upon him for food and care, and should be an object of his gentleness and affection. Talk to him of the evil of unkindness to dumb brutes, and enlist his sympathies for every creature in need. Some persons may suggest that this will make him unmanly, too tender. There is no danger of this, for contact with the world will develop only too surely the selfish and careless side of every man's and woman's nature. The seeds of gentleness must be carefully sown in pure soil, and prayerfully tended to make them grow and bear fruit all through life. Try to have your son grow up with the living knowledge that the strongest are the tenderest.

Another way to cultivate gentleness in judgment and thought is to encourage the habit of looking for the good in every human being with whom one comes in contact, and in being so kind that this good will be developed and the evil forgotten. An old rhyme tells us that

"Politeness is to do and say
The kindest thing in the kindest way."

The kindest way is the way we would want to be treated ourselves. Teach the child to form the habit of asking himself, "Would *I* like to be spoken to or treated in that way?"

The rule of putting one's self in the place of another, and of doing as one would be done by, is the unfailing prescription for gentleness.

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GRATITUDE

See APPRECIATIVENESS and GENTLENESS.

HABIT

By A. B. BARNARD

See also CONSCIENCE and RESPONSIBILITY

IT is a truism that we are all "creatures of habit." Once possessed by this "effortless custodian of automatism" we cannot easily cast it aside; about six weeks have been allowed as the time usually necessary for breaking a habit. Hence the importance of forming good habits in children, and only good ones. Physiologically thought leaves a track in the brain tissue; repeat that thought again and again, the more definite and more easily traversed the track becomes. But the brain substance undergoes waste and renewal, so that if the thought and the habit resulting are to be continued, there must be constant repetition of it. Omit to do so, and other "habit" tracks can be laid down instead.

The Value of Good Habits

This means that a bad habit can be replaced by a good one, and involves the fact that education itself depends on laying down or modifying habit tracks in the brain, a process not accomplished in a day, but just as a rough path becomes by constant treading an easy walk, so in process of time, provided certain conditions are fulfilled, habit becomes second nature. The advantages of right habits are:

1. By repetition an act or thought, at first difficult, becomes easy.

2. The strain of conscious attention is minimized. Through practice a pianist ceases even to look at the keyboard.

3. The mind and body respond quickly and unerringly to the will as the result of habit.

4. The formation of good habits is the basis of morality and intellectual efficiency.

This is claiming much indeed for habit, but those who have trained children from infancy to manhood and woman-

hood will agree that it is not claiming too much. The foundation of habits of regularity in feeding, sleeping, personal cleanliness, neatness, and order can be laid the first day of existence; and early attempts at muscular control foreshadow all muscular movements. "There are few parents," says Miss C. M. Mason, "who would not labor diligently if for every month's labor they were able to endow one of their children with a large sum of money. But, in a month, a parent may begin to form a habit in his child of such value that money is a bagatelle by comparison."

How to Cure a Bad Habit

Here are her practical counsels for curing a bad habit.

"1. Let us remember that this bad habit has made its record on the brain.

2. There is only one way of obliterating such record; the absolute cessation of the habit for a considerable space of time, say some six or eight weeks.

3. During this interval new growth, new cell connections, are somehow or other taking place, and the physical seat of the evil is undergoing a natural healing.

4. But the only way to secure this pause is to introduce some new habit as attractive to the child as is the wrong habit you set yourself to cure.

5. As the bad habit usually arises from the defect of some quality in the child, it should not be difficult for the parent who knows his child's character to introduce the contrary good habit.

6. Take a moment of happy confidence between parent and child; introduce, by tale or example, the stimulating idea. Get the child's will with you.

7. Do not tell him to do the new thing, but quietly and cheerfully see that he does it on all possible occasions, for weeks if need be, all the time stimulating the new idea, until it takes great hold of the child's imagination.

8. Watch most carefully against any recurrence of the bad habit.

9. Should the old fault recur, do not condone it. Let the punishment, chiefly the sense of your estrangement, be acutely felt. Let the child feel the shame not only of having done wrong, but of having done wrong when it was perfectly easy to avoid the wrong and do the right.

Above all, 'watch unto prayer' and teach your child dependence upon Divine aid in this warfare of the spirit, but also the absolute necessity for his own efforts."

HEROISM

See also COURAGE, FORTITUDE, and PLUCK

HEROISM is so great and splendid a quality that it has not been thought too much to devote to it almost the whole of Volume VII in THE YOUNG FOLKS TREASURY. No urging will be necessary to make any lively youth read this section, but he should first free his mind at the start from the idea that heroism means only an exhibition of courage in the face of some great physical danger—still less that it is vainglorious. Real heroes are ever modest; usually the only explanation they can make of their act is, that it seemed to them the only thing to do at the moment. The unheralded heroism of daily life—in the household and the office—outranks, as Henry Ward Beecher once declared, all that of the most memorable battlefields of history. Washington, cold and forlorn at Valley Forge, yet immovable against every discouragement that could assail a commander, is a more truly heroic figure than when he is seen at Princeton, charging mid smoke and cannon-flame upon the British batteries that have almost vanquished his wavering line. With this thought impressed upon the mind, no reading is more attractive or more inspiring to the young than stories of heroism; and the selections offered in the seventh volume of this series are rich in thrilling incidents as well as in deeply important lessons. One will not find there a rule for becoming a hero; but if he has taken into his

character the spirit portrayed by the men and women in these narratives, he will need no rule.

The man who faithfully does his duty in private life—it may be amid poverty, sickness, and disappointments—is as true a hero as he who dies bravely fighting on the battlefield. The truest courage is often manifested by women in the trials and difficulties of everyday home experience. The heroism of everyday life is much more important to the world than the heroism of wars and battles. With these thoughts always in mind, read the following stories, poems, and articles in the TREASURY:

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HONESTY

See also HONOR

"AN honest man is the noblest work of God."

This sentence was written by a famous English poet. Do you believe it? Do you fully understand it? Who wrote it? If it be true, then honesty must be a great and splendid quality. It must mean something more than financial honesty —something more than the avoidance of cheating and the paying of debts.

First: The honest man or boy does not cheat. He pays all honest debts. He does not buy things unless he is sure he can pay for them. He practices economy and works faithfully in order that he may cheat no one.

Second: The honest man or boy does not deceive. He doesn't make believe he is studying when he is not. He doesn't give to his teacher some other boy's solution of a problem pretending that it is his own. He doesn't tell his parents by words or by actions that he is studying faithfully when he is loafing or playing truant. It is possible for him to deceive his teachers and his parents, but if he does he is only laying the foundation for habits of indolence and deception that will retard or prevent his success when he becomes a man. An honest man in business or professional life does not deceive. He does not put ground gypsum in flour, or glucose in honey. He doesn't put the largest strawberries on the top of the basket to conceal the green or decaying ones at the bottom. He doesn't wear false plumage by preaching another's sermon or delivering another's speech as his own. He is true to himself and false to no man.

Third: The honest boy is truthful. He neither tells a lie, nor acts a lie. He is upright in all his words and actions. He is not so mean as to impose on anyone by a falsehood. He is above practicing a cheat in word or deed. Truth he values more than money and neither bribes nor threats can make him depart from it.

Fourth: The honest boy has a conscience and he follows this "inward light." That boy was honest who, when asked why he did not pocket some pears (for nobody was there to see), replied: "Yes, there was. I was there to see myself; and I do not intend ever to see myself do a dishonest thing."

Fifth: The honest boy does not need watching. He studies a little harder and behaves a little better when the teacher is absent from the room than when she is present. He does conscientious work whether the "boss" is present or absent. He puts "high quality" into his work. He remembers not only that "the gods see everywhere" but "*he* is there to see." Such a boy, when he goes away from home, will not forget the teachings of his mother.

Sixth: The honest boy keeps his promise to himself as well as to others. He doesn't deceive himself. If he does wrong he doesn't try to convince himself that he is doing right. If he resolves to do faithful work, he forces himself to make good his resolution. If he promises himself to take a certain amount of exercise, or to do a specific amount of studying, he does it though it be not a task imposed by parent or teacher. Thus, by force of will, he learns to be honest to himself and at the same time he is learning the great lesson of self-control. Honesty is always right and "honesty is the best policy."

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HONOR

By JANE BROWNLEE

See also HONESTY

THIS is a large and important subject. It cannot be adequately discussed in a brief article. We shall give only a few suggestions and then attempt to blaze the way for your fuller consideration and investigation.

First think of the word "Honor." Have you a clear idea of the meaning of the word? Enlarge that idea by reading and re-reading the definition in a good dictionary. You will find that "honor" is related to a large family of great and good words, among which are honesty, character, love, respect, and courtesy.

Now read the following questions and hints, but take them up for greater thought and consideration day by day, as you are pondering over this subject:

What is honor? Should honor be cultivated? Does it help to make a strong character or a weak one? What is character? What is reputation? Which would you rather have, a fine reputation or a fine character? How can you build character? How can you develop honor in your home relations? How in school? Do you think you must work for honor, or will it develop easily and without effort on your part? Do you think the things in life really worth having are gained with or without striving? Do you think the attainment of honor is desirable? Does it pay in business relations? How hard are you willing to work that you may possess it?

If you are "honor boys and girls" will you study when your teacher is absent from the school-room just as vigorously as when she is present? Will you carefully do work as requested by your mother when she is absent, the same as if she were present? Will you faithfully study during the allotted time for preparation of a certain lesson, or will you "dawdle" the time away?

Let us look at this subject from another standpoint. Parents should remember, and children should be taught, that every manufactured article is produced at a cost of labor, time, and money, and should be used with care whether the article belongs to them or to another. If text books are furnished free of cost, pupils must understand that while free of cost to them, they are not so to the tax-payers, and they must show appreciation by a desire to pass them on in good condition to their successors. Destructiveness in childhood is chiefly due to thoughtlessness, and unless corrected will lead to shiftlessness. Landlords might cease to be victims to a class of tenants who say: "We don't care anything about this house, you know; it is only rented," if children were given such teaching in school.

Boys and girls, a true sense of honor will lead you to consider the rights of others, the proper conduct toward them. By "others" we mean parents, teachers, companions, servants, strangers, janitors, and everybody with whom you come in contact. But the space given to us for this article will permit us only to help you in considering how "honor boys and girls" will regard the rights of parents and teachers.

What are the rights of parents? To your love, courtesy, and respect; to your ready and cheerful obedience; to your helpfulness, because every child should have some work to do in the home that would add to the comfort of all; to the care of your clothing that additional burdens may not be laid upon your parents.

What are the rights of teachers? To your courtesy and respect; to your cheerful and ready obedience; to your cooperation to make the school the best possible; to expect honor and honesty in the preparation of daily work; to expect that you be punctual and regular in attendance; to pleasant, kind, obliging, helpful ways on your part.

By such an attitude toward parents and teacher, the children are building character of the right sort and in the end will receive more than they give.

"Honor" contains only five letters, but it a great big word. Will you not think of it every day?

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HUMILITY

See MORAL VALUATION.

THE SENSE OF HUMOR

By WILLIAM BYRON FORBUSH

MEN are beginning to take laughter seriously. Great men are writing books about it. They usually start with the simple question, Why do people laugh? But is it so simple? Can you give the answer in a word?

Professor Patrick, of Iowa University, has told us when men laugh. It is when they feel relief from tension. A child laughs most of the time, because he never has much of any tension. Whenever, as the old negro mammy put it, one can "weah de wurl lak a loose gyarment," then he laughs. Colored folks are past masters of laughter.

Laughter as Relaxation

Some claim the first human laughter was when the savage felt relief after the stress of battle. Others say it was when he looked with satisfaction upon the writhings of his conquered enemy. In any case, it was when he felt safe and could sit loose.

And we laugh to-day when things are loose. We laugh when anyone slips, when one is discovered in an undignified position, like chasing his hat, or administering what he supposed to be a private kiss, when anything disorderly or out of the formal program occurs, like an innocent dog in church or a deacon asleep. Laughter is the whole mind at play. It is a sort of momentary protest against being grown up, civilized, and cultured.

Helpfulness of Laughter

Laughter implies brains. Though aboriginal, any kind of laughter beyond the vacant guffaw of those who are mentally unstable requires that he who laughs should be possessed of an individual mind. It involves a quiet survey of what is going on around one, seeing things in their setting, and being amused at what is out of place.

Laughter is useful. It helps one dismiss petty annoyances, like big hats at the theater, or the hauteur of snobs. It gives respite from great sorrows. It drives us to be companionable, since we feel the need of somebody to laugh with. No doubt laughter has been a potent reformer. Satire has made ridiculous many abuses and comedy has driven old-fashioned customs into shame.

The Pitfalls of Laughter

But laughter has its pitfalls. It is a kind of judgment. There is a French saying, which echoes an older one in the Bible, that "A man may be measured by what he finds amusing." Here is where a word is needed in respect to the laughter of our children.

Has it ever occurred to you that it is your duty to teach your children how to laugh? Because they laugh so easily, there is danger that, like the savage whom in some ways they resemble, they shall laugh only over triumph or teasing or the misfortunes of others. It takes training to get a child to be a good sport and laugh at himself. It requires discipline for him

to use his own mind and make up his mind as to what constitutes worth and what is ridiculous. It means patience to obtain the self-control to "laugh only as love does laugh."

Let's Have More Home Laughter

I am more concerned, however, about our youth who have outgrown laughter. An English thinker calls attention to the decline of "public laughter." He attributes it to "the greater pushfulness of men," and thinks mankind is getting too weary, too busy, too cynical to laugh.

Did you never note the set faces of young dancers? Have you been surprised to see how sternly youths stare from the baseball benches? At loud laughter Mrs. Grundy raises everywhere an offended front. I suspect a young man or woman who does not laugh easily. Don't you think it would be well if we would introduce into our homes simpler, more lively, more sociable gettings together of the whole family, which should lead to rollicking, uncontrolled, boisterous, yet wholly friendly merriment?

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IDEALISM

By ARTHUR CHRISTOPHER BENSON

IT is of no use to hold up for a boy's consideration a principle which is quite outside his horizon; what one has to do is to try and give him a principle which is just a little ahead of his practice, which he can admire and also believe to be within his reach.

Boys love monopoly and privilege, they are deeply subservient, they have little idea of tolerance. Neither do I think them notably affectionate or grateful; everything that is done for them within the limits of a habitual system they accept as a matter of course, while at the same time they are profoundly affected by any civility or sympathy shown them outside the ordinary course of life.

I mean that they do not differentiate between a master who takes immense trouble over his work, and a master who saves himself all possible trouble; they are not grateful for labor expended on them, and they do not resent neglect. They are extremely amenable to any indications of personal friendship, while they are blind to the virtues of one who only studies their best interests.

Boys are in fact profound egoists and profound individualists. Of course there are exceptions to this; there are boys of deep affection. But I am trying to sketch not the exception but the rule.

You will ask what there is left? What there is that makes boys interesting and attractive to deal with? I will tell you. The qualities that I have depicted are really superficial qualities, the conventions that boys adopt from the society about them. The nobler qualities of human nature are latent in many boys; but they are for the most part superficially ruled by a false shame, which leads them to live in two worlds, and to keep their inner life very sharply and securely ruled off from the outer.

They must be approached tactfully and gently as individuals. The danger of public schools, with overworked masters, is that the secret life is apt to get entirely neglected, and then these germs of finer qualities get neither sunshine nor rain. But a man who can speak of them naturally and without affectation, who can show that they are his inner life too, who has a due and wise reserve, can have a very high and simple power for good.

The boy who develops into a fine man is often ungainly, shy, awkward, silent in early life, acutely sensitive, and taking refuge in bluntness and dumbness.

They ought to be able to admire vigor and enthusiasms in every department, instead of in one or two; and it is we who ought to make them feel so—and we have already got too much to do.

Arouse a Pure Emotion

The whole point is, I believe, to rouse and sustain a pure and generous emotion. Most boys have in various degrees a religious sense. They have moments when they see all that they might be and are not—moments when they would rather be pure than impure, unselfish than self-absorbed, kind rather than unkind; moments when they perceive that happiness lies in kindliness.

It seems to me that services ought to aim at developing

these faint and faltering dreams, at giving them some strong and joyful thought that will send them back to the world of life resolved to try again, to be better and worthier. As to the theory of praise (thankfulness), I cannot help feeling that the old idea that God demanded, so to speak, a certain amount of public recognition of His goodness and greatness is a purely uncivilized form of fetish-worship. Services should be as short as possible, and every service should be employed to meet and satisfy the restless minds and bodies of children. Sermons should be brief and ethical. Anything of a biographical character appeals strongly to boys.

Above all, religion should not be treated from the purely boyish point of view. Let the boys feel that they are strangers, soldiers and pilgrims; let them realize that the world is a difficult place, but that there is indeed a golden clue that leads through the darkness of the labyrinth; let them learn to be humble and grateful, not hard and self-sufficient. All this should be held up to boys.

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IMAGINATION

IMAGINATION is that power in the mind by which we are able to realize facts and comprehend ideas: it is creative thinking, or ideality. By its aid we reconstruct the pictures of memory, and, looking forward realize some new fact or thought or forecast. It is perhaps the most active and useful agent of the intellect, and is particularly free and vivid in young children, whose minds are uncrowded with impressions, who are looking at a new world with eager curiosity, and endeavoring to supply their lack of knowledge by structures of fancy. The difference between the bright, quick-witted child and the slow, stupid one usually lies in the greater or less activity of the imaginative faculty.

It is easy to see what a very important part imagination must serve in acquiring knowledge, and how constantly it should be appealed to by parent and teacher in both study and discipline. No door opens to interest so broadly as through the imagination—the pleasing instrumentality of the picturesque; no entrance to the heart and moral feelings is so direct. The very means of instruction, whether spoken or written, demand its assistance, for the words we use are only symbols, representing mind-pictures, as anciently did painted ones; and no one can fully understand ideas unless he can realize the thing for which each symbol-word stands.

For these and other reasons, the young should cultivate their power of imagination, but control and train it by reason based upon facts. It was such control that made it possible for the great generalizations of science, such as those of Newton, Agassiz, and Darwin, to be formulated. Certain studies especially call for it—geography and geometry, for examples. A morning walk across the country, with its display in miniature of mountains and valleys, its lakes and rivers, showing along their courses islands, capes, peninsulas, and so forth, will give a child a better idea of the terms in geography, and of the action of the elements in producing the landscape, than a long series of book-lessons. Reading becomes enjoyable and profit-

able in proportion as it stimulates and feeds the imagination with new facts and novel ideas.

Observation as an Aid

Here is the great value of museums to children. When, for instance, a boy or girl sees an actual war-chariot, such as that ancient one exhibited in the Metropolitan Museum of Art in New York, how new and vivid are the pictures he is able to make in his mind's eye of the scenes of Roman or Greek history—of Achilles dragging Hector around the walls of Troy, or of the triumph of a general parading along the Imperial Way in Rome! How real are the deeds of the vikings, when one sees that old Norse ship in the Field Museum in Chicago!

It is by imagination, based upon observation, that we extend our knowledge; and our little ones begin this process of self-education long before their games become a matter of skill and strength. The amusements of little children are, in fact, almost wholly imaginative. Their fancy ranges free from the trammels of self-consciousness or experience, and lets them surround themselves with delightful images, changing with the rapidity and inconstancy of a dream. Few materials are required. The same rag doll is now a boy, then a girl, or a young baby, or the mother of another poor little effigy, and each time the surroundings change in the child's fancy to fit the new personality, with the ease of a turned kaleidoscope.

Children do not hesitate to transform playmates, or even themselves, into unrealities (real enough, however, to them); and little girls sometimes invent a purely imaginary playmate, give her a name, and for weeks together talk and play with her, reporting daily what she does, says, and thinks.

Now out of these infantile fancies, enlarged and regulated by culture, come the songs of the poets, the compositions in music and the other arts, and the bold flights of science, invention, and commerce; so that it is a faculty well worth cultivation.

Imagination is, in truth, the mother of ambition and its success. By it the mind pictures the future and forces the

results of energy and perseverance applied to a certain end. The goal and its rewards are vividly pictured, and also the difficulties which a brave man considers only long enough to defeat. Without imagination no creative work could ever be accomplished, or good cause advanced. Plainly, it is worth while to nourish such a well-spring of energy and bring it under control, for its best work is done in the harness of judgment and reason.

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IMITATION AND EMULATION

See also AMBITION

PROBABLY the first act of the infant not wholly instinctive is imitative. At first it seems involuntary, like our disposition to yawn when we see another yawning, but later, as it sees more distinctly, and gets stronger, it tries to copy the actions of others; and by this road learns to do, one

by one, the little acts of its daily life. So it begins its education—self-teaching. Soon it advances to the point where it shows that it takes pleasure in its attempts at imitation, and begins to try to do what it notices others doing, just to see whether it can. Imitation next rises from mere material things to manners, speech, and ideas. The faculty varies, of course, with the children, but in all it is the essential factor in early education, and one which should be carefully heeded. Observe that children brought up in a group of brothers and sisters are, as a rule, quicker and less troublesome than those alone in the family; and that a school is in general better for a youngster than a private tutor. Children learn from the people around them more than from books. Hence the need of guarding against those "evil communications which corrupt good manners." The responsibility this places upon the parent is plain to be seen. It is of the utmost importance that the speech, the manners, the kindness, the personal and home-virtues generally, from which the child gets its first impressions and earliest habits, shall be of the best: in short, that the models it imitates so closely and indiscriminately shall be good.

Fortunate, indeed, is the child whose parents do the right things before it, and offer examples that are worthy of emulation. Next in importance are the characters set before them in books. The world's greatest and noblest experiences have been preserved to us in our best literature. Read to your children the accounts of the lives of the men and women you wish them to emulate. This will do more for them than all the sermons you can preach or the moral advice you can give. Plant in the hearts of the children the desire to be like the good and great, and encourage them daily with the thought that they are going to be good and great, and they will "arrive" in time.

In literature as in life children will find good examples to follow and evil ones to shun. It is an excellent plan for them after reading a story or poem, to tell what impressed them as worthy of emulation. Parents should utilize the references in this volume under the quality they desire to develop in their

children—"Courage," "Ambition," "Generosity," etc., etc. Perhaps special attention might be given the talk on "Friendship."

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INDEPENDENCE

See also MANLINESS

BY taking the word "independence" apart and rebuilding it the mother will get a vision of duty. "Pendent" is from the latin word *pendere,* to hang, and means hanging. A pendent earring or breastpin gives the meaning. "De" is also from the Latin, and means down. To be dependent, therefore, means to hang down. Anything that fastens itself to a support and then hangs on it is dependent. A dependent child is one who hangs on some one, usually on mother. If the child is to be amused, the mother must amuse it. If it is to be dressed, the mother must dress it. If it is to walk, the mother must lead it. If it is to eat, the mother must feed it. "In," the first part of the word "independence," was the last to be added to it. "In" is a prefix of Latin origin, and has the negative force of "not." The independent child is one that does "not hang down," one that cuts loose from

a support and acts for itself. Self-help, self-amusement, self-dependence!

The great question is, When can the mother wisely begin to add the "in" to her child's dependence and give it independence? The correct answer is, "The hour it is born." There was a time when mothers believed that when the child cried the nurse should rock it in her arms. Infants are now taught to be independent of the nurse's arms, and rockers have been taken off the crib. The two-mile night-walk, carrying the crying child across, around, and through the room, has been abandoned. Mothers have learned that colic and father-inherited temper can be clearly distinguished by the cry of the child. Intelligence on the part of the mother has made the infant independent.

When the child comes to the toy age a new world of opportunity opens before the mother. Toys, if properly selected, are among the very best means of adding the prefix "in" to "dependent." In the "Child Welfare Exhibit," a great revelation was made along this line in what they called "do-with" toys; that is, toys that the child can do something with.

"Do-With" Toys

Once upon a time there was a little boy whose nursery was so crowded with wonderful mechanical toys that he couldn't take a step without the risk of being run over by an electric train or hit with a miniature flying-machine. And he was one of the most dependent, discontented, uphappy little boys on earth. The "do-with" toys show wealthy parents that their children have a normal play-impulse which can be more easily gratified by a few simple toys that tend to inspire the child's imaginative, inventive, and independent natures than by all the most expensive and complicated mechanical toys in the world.

We have made a careful study of the "do-with" toys, and are convinced that they will develop the power in boys and girls to depend upon themselves for amusement. The mechanical toy leaves nothing for the child to do; it is too near

perfection. The child has an instinct for doing something. The simple "do-with" toy awakens the instinct of independence and suggests a motive. A story will illustrate our meaning.

Animals do wonderful things without being taught. Each in its own line inherits an education—an education which, in common language, goes by the name of instinct.

A college professor in Maine tells how he convinced a friend who did not believe that beavers could build dams. He bought a baby beaver of a hunter, and sent it to his skeptical friend.

The creature became a great pet in the house, but showed no signs of wanting to build a dam, until one Monday morning a leaky pail full of water was put on the floor of the back kitchen, where the beaver was dependent upon Bridget for amusement. He was only a baby, to be sure, but the moment he saw the water oozing out of a crack in the pail he scampered into the yard, brought in a chip, and began building his dam. Now he was *independent.*

His owner was called, and he watched the little fellow, very much astonished at what he saw. He gave orders to have the pail left where it was, and the industrious beaver kept at his work four weeks, when he had built a solid dam all around the pail. To have built the dam for the baby beaver would have been a fundamental mistake. A little stream of water on the floor, a chip in the yard, plus the instinct to build a dam, and the *dependent* beaver became *independent.* Instead of an expensive dam to amuse him, he had a little stream of water and a "do-with" chip.

Mother's Apron Strings

Mother's apron-strings have been much abused. Her apron has two strings. As the child grows, one string should be slackened until the child feels his freedom. This is the string of independence. The other string should be tightened as its companion string is loosened. This is the string of obedience. Independence and obedience can be exercised in harmony. If the child has liberty to pass from dependence to independ-

ence in the affairs he is capable of managing, he will the more readily submit in the affairs he cannot understand. Well on in the night, at a public dinner in London, General Havelock suddenly exclaimed: "I left my boy this afternoon on London Bridge, and told him to wait there till I came back!" The General had forgotten his son. Hastening to the bridge he found the boy just where he had left him. The boy had learned independence and was not afraid to wait. He had learned obedience, and therefore waited for his father's return. He found many things to interest him while waiting. He was self-dependent, had resources within himself on which to hang. This independence was essential to his obedience. Without it he would soon have left the bridge and been lost in the crowd.

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INDIVIDUALITY *

By ZELIA M. WALTERS

See also INDEPENDENCE and SELF-DIRECTION

THE child's time of peril is when he first begins to feel his individuality. He knows he is a separate person, and not a mere smaller edition of father or mother. This danger time may develop anywhere from twelve to eighteen years. It usually comes later in the girl than in the boy, though the girl matures earlier. The girl shows that she has reached the stress time by her perversity. The once sweet and docile little daughter becomes stubborn, full of strange fancies and desires, and makes startling excursions in original thought. Perhaps she becomes idle or frivolous. The boy frequently shows his new realization of himself by disobedience, open or secret. He is especially restive at taking orders from his mother and women teachers. He is a man now, and women don't know men's problems, in his opinion. What mother thinks wrong is of no consequence. There is a different standard for men, and women simply do not understand. Happy the boy who has at this time a father who respects mother's opinion and understanding, and shows it. It is a tragedy indeed for a boy to go on into manhood despising his mother's standards and ideals.

Collisions are Perilous

Whether the child shall come safely through his perilous time depends on his former training, and the sort of treatment he receives now. The first time a child says "I will not," he has reached a danger-point in life. Perhaps he never stands up and shouts out these impertinent words aloud. The chances are he will not, if he is a well-brought-up child. But every child comes to a place where his heart says to constituted authority, "I will not." He has resolved to put his own youth-

* From "First Lessons in Child-Training," by special permission of the publishers, The Standard Publishing Co., Cincinnati.

ful judgment up in the place of those who have hitherto judged for him.

If he has been trained in self-control, if he has learned to use his judgment from the time he first possessed such a thing, he will come safely through the stormy time. He will make some mistakes, probably some pretty bad ones, but that is the way he has to learn. If the parents and teachers have laid firm foundations of righteousness they need not fear, even when they see the child making mistakes. He will come back to a saner place, where he will once more respect his parents' opinions, and he will understand that after all they really know something of life and of the peculiar problems that confront him.

Would You Crush Individuality?

Some parents, indeed, resolve to put down this new independence with a firm hand. In many cases they can crush all manifestation of it. But that spirit of independence is a part of growth, and should not be put down. To really force a child to give up its own plans and opinions at this time may destroy that child's initiative for life. Now is the time when the wise parent lets the reins of government lie looser, preparatory to the time when the child must guide himself.

Little by little the mother will remove her restrictions and commands, trusting to the child's sense of honor and his previous training to impose upon himself the rules that must now govern him. We give the boy of fourteen more liberty than the child of six, simply because we expect that he has gained self-control and will now make his own rules for his own good.

Do not be afraid to let a child of any age argue a question in the home. If the mother makes a rule or requires something that the child thinks unjust, better let him say so rather than just think so, and go about bearing a smoldering fire of resentment in his heart. That feeling that some children carry silently of the parent's injustice does more than any other thing to raise a barrier, shutting out the parent from the child's confidence. And as it destroys confidence, it

limits love, until only a grudging affection of duty remains, where ought to be the tenderest, fullest love in the world. If a child is allowed to speak out and present his side of the matter when he thinks mother isn't fair, he will never carry resentment in his heart. Discipline will not break down because the children may express their opinion on family matters. It is only a tyranny that rules without some sort of consent of the governed, and a domestic tyranny is in miniature as bad as a civil tyranny.

Respect Adolescent Sensitiveness

Do not require the adolescent child to do anything that injures his feeling of dignity. If your child has been allowed to speak out, and he tells you that he "just can't" do something you wanted done, better let it go. He might try to explain about it if you asked him, but the chances are he could not make you understand just why that particular thing would hurt his manly dignity so much. If you merely say, "Very well, son, if you think you can't do that," you will get an added hold on him. He will try much harder to do other things that he knows will please you. If you insist, you may meet a case of open rebellion that perhaps you cannot conquer. If you do conquer, you may find that it is a costly victory when you see the effects of it in after years.

In a certain city school the music-teacher left a little exercise and told the teacher to have each child sing it alone, quite an ordeal to a timid child. There was one big boy in the room, who had always been *the* problem of whatever teacher he had. When it came his turn he looked up and said, half defiantly, half pleadingly, "Miss A., I just can't sing that." Miss A. was the sort of teacher who thinks first and speaks afterward. She considered a moment. She knew the boy's voice was changing, and likely to go from gruff bass into a sudden squeak. She knew how it would hurt him to be made ridiculous before the room.

"I know your voice is hard to manage," she said, "and if you think you cannot, I will excuse you. If Mr. B. thinks

it necessary for you to sing it, you can do it for him after school when he comes again."

The boy had expected a battle. Any other teacher he had ever had would have said, "You certainly must," in answer to the plea he had made. His gratitude was almost pathetic. He was never a problem for Miss A. He was anxious to do what she wanted done, because she could understand how a fellow felt about things.

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INDUSTRY

"OH, mamma! Don't you just hate to do that?" said the dainty, small daughter, as she watched her mother washing up the baking-dishes.

"Why no, dear, I don't. I like to work for the people I love," said the mother.

The daughter spent a moment deep in childish reflection, and then she remarked that she believed she would dust the dining-room chairs while mother finished the kitchen work.

Let the little ones work with you as soon as they can, Zelia Margaret Walters advises readers of "The Mothers' Magazine," even if their childish awkwardness does hinder more than help for a while, and let them see always a cheerful, faithful performance of every duty. The reward will come by and by when the children grow older with the spirit of helpfulness firmly fixed in them. Then they can be entrusted

with parts of the work, and the mother can be sure it will be done faithfully.

In training little children the mother should see that the task is suited to the child's endurance. If you give a little girl a great tableful of dishes to wash, you need not be surprised if she becomes fretful before she is done. A child's enthusiasms are short-lived, and a child's task should be something that can be finished before it becomes wearisome.

Parents must be careful to give the children tasks that are suited to their age. The thought that they are working for mother, for those they love, will be an inspiration. At three or four years of age they can begin to help older people by dusting, brushing up, helping with dishes, etc. At four or five years of age they can make presents for friends. From six to nine they can begin to do "chores" regularly, to dig in the garden, to do weeding, to do ironing, to wash dishes, and to care for small animals. From nine to fourteen they can begin and continue housework, taking care of large animals, hanging out clothes, cutting grass, pruning trees, hoeing, sewing by hand or on a machine, general care of the house, and many other things, depending on their home and surroundings. Both boys and girls should be taught to be helpful and useful, and, if possible, to love work—that is, really to enjoy the work they are doing.

In early years children should be taught that all honest work—be it work of the hands or work of the brain—is noble and proper and honorable. To be a drone, to be a loafer, is mean and ignoble. They should be shown that all great and successful men and women have been great workers—that they will succeed in proportion as they work with hands or brain. And so they should be taught to do honest work in mastering school and college studies, and in reading good books.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

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JUSTICE

IT may surprise you when we say that justice is a rare parental virtue. We are many of us generous to our children, but few of us are just with them. We are kind, when we are not fair. We are slack about our promises, indefinite and unreliable in our financial relations with them, and sometimes petulant and partial. How can we, if we do not give this "good gift," expect it from our children?

And yet children have a natural sense of justice, that grows slowly and becomes gradually very explicit and rigorous, if it

is encouraged. They show it in the home by insisting upon equal treatment with their brothers and sisters. They show it in their play, even in their squabbles about their games.

We can best cultivate justice through real examples. Children get a sense of justice by seeing how it looks when it is lived. They also learn it by reading stories about it in books.

The use of justice in play is particularly emphasized in the athletic stories in THE TREASURY.

The poets have sung this high and serene virtue in many praises.

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KINDNESS

By RALPH WALDO TRINE

THERE is much one-sided education in our country today. There is much training of the intellect and but little education of the heart. Much is the time spent in our public and private schools, in our colleges and universities, in disciplining the mind, and little is the time spent in disciplining

the imagination, the emotions, the higher sympathies, the training of which *along with the intellect,* constitutes the truly educated man or woman, the neglect of which may make, and many times has made, a man worse off than he was before there was any training of his intellect at all, and indeed a menace to himself, to his fellow-men, to his country, and to the world at large.

How do we know this? We know it from the fact that every year numbers of our most brilliantly educated men become criminals, oppressors of the poor, or vampires upon our municipal, State, and National governments. We know it because notwithstanding the fact that a larger number of people in the United States in proportion to its population take a college course than in any other country in the world, nevertheless there is perpetrated in it each year a greater amount of crime than in any other civilized country in the world, Spain and Italy excepted.

What the Orient Teaches Us

I have been told that in Japan if one picks up a stone to throw at a dog the dog will not run as you will find he will in most every case here in America, because there the dog has never had a stone thrown at him, and consequently he does not know what it means. This spirit of gentleness, kindness, and care for the animal world is a characteristic of the Japanese people. It in turn manifests itself in all their relations with their fellow-men, and one of the results is that the amount of crime committed there each year in proportion to its population, is but a very small fraction of that committed in the United States. In India, where the treatment of the entire animal world is something to put to shame our own country with its boasted Christian civilization and power, there with a population of some 300,000,000 there is but one-fourth the amount of crime that there is each year in England with a population of less than 50,000,000, and only a small fraction of what it is in the United States with a population one-third the population of India. These are most significant facts.

Pre-natal Influences

Those mothers who are beginning to understand the powerful molding influences of pre-natal conditions will understand that every mental and emotional state lived in by the mother makes its influence felt in the life of the forming child, and she should therefore be careful that during the period she is carrying the child, no thought or emotions of anger or hatred or envy or malice, or unkind thoughts of any kind be entertained by her, but on the contrary, thoughts of tenderness, kindness, compassion, and love; these, then, will influence and lead the mind of the child when born, and will in turn externalize their effects in his body, instead of allowing to be externalized the poisoning, destructive effects of their opposites.

Nothing in this world can be truer than that the education of a man's head, without the training of the heart, simply increases his power for crime, while the education of his heart along with the head increases his power for good; this indeed is the true education. Upon the training of the children of to-day depends the condition of our country a generation hence.

Cameras Instead of Guns

As a parent, in the first place, I would teach the child the thoughtlessness, the selfishness, the heartlessness, the cruelty of hunting for sport; I would put into his hands no air guns or instruments or weapons by which he can inflict torture upon or take the life of birds or other animals. Instead of encouraging him in torturing or killing the birds I would point out to him the great service they are continually doing for us in the destruction of various worms and insects and small rodents which, if left to themselves, would so multiply as literally to destroy for our use practically all fruit and plant life. I would have him remember how many lives are enriched and beautified by their song. I would point out to him their habits of industry, their marvelous powers of adaptability, their insight and perseverance.

Therefore I would teach him to love, to study, to care for and feed them. Hunting for sport to my mind indicates one of two things—a nature of thoughtlessness as to the almost inexcusable, or a selfishness so deplorable and so contemptible as to be unworthy a normal or even sane human being. No truly manly man or truly womanly woman will engage in it.

Instead of putting into the hands of the child a gun or any weapon that may be instrumental in crippling, torturing or taking the life of even a single animal, I would give him the field glass and the camera, and send him out to be a friend to the animals, to observe and study their characteristics, their habits, to learn from them those wonderful lessons that can be learned, and thus have his whole nature expand in admiration and love and care for them, and become thereby the truly manly and princely type of man, rather than the careless, callous, brutal type. The sections in Volume V of THE TREASURY devoted to "How to Know the Birds" will help you and the children.

How About Your Hats?

And now I want to speak for a moment of another excellent opportunity for humane teaching, and one that comes near to every woman. I refer to the thoughtless, cruel, and inexcusable practice of wearing the skins and plumage of birds for millinery and other decorative purposes. The enormous proportions of this traffic are something simply appalling.

For the people's sakes as well, even more than for the birds', I would urge attention to and action along this line. The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we so often indulge in. Even from an economic standpoint, the service that birds render us every year, so far as vegetation is concerned, is literally beyond computation. Were they all killed off, the world would soon become practically uninhabitable for man, because vegetation would each year be blighted or consumed by the broods of insects that would infest it. It is but necessary to realize how rapidly even during the past several years insect life has been increasing

in some places, so as to tax to the utmost the skill of the farmer, the gardener, and the fruit grower.

Make Kindness Individual

Instead, then, of schooling the child to be the destroyer of bird life, let it be guided along the lines of being its lover and its protector. Instead of being the arch-enemy of, let the children be taught to become friends to, to care for and protect these, their fellow-creatures. Let them be taught to give them always kind words, and kind thoughts as well. Some animals are most sensitively organized. They sense and are influenced by our thoughts and our emotions far more than many people are. And why should we not recognize and speak to the horse as we pass him the same as we do to a fellow human being? While he may not get my exact words, he nevertheless gets and is influenced by the nature of the thought that is behind and that is the spirit of the words. Let the children be taught to become friends in this way. Let them be taught, even though young, to raise the hand against all misuse, abuse, and cruelty. Let them be taught that the horse, for example, when tired or when its load is heavy, needs encouragement the same as a man or a woman needs it, and that the whip is not necessary, except indeed, in cases where he has not been taught to respond to words, but only to the whip.

Then were I a mother, I would infuse this same humane influence into all phases of the child's life and growth. Quietly and indirectly I would make all things speak to him in this language; I would put into his hands books such as "Black Beauty," "Beautiful Joe," and others of a kindred nature. I would form in my own village or part of the city, were there not one there already, a Band of Mercy into which my own and neighbors' children would be called; and thus I would open up another little fountain of humanity for the healing of our troubled times.

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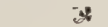

LIFE PURPOSE

See also PERSEVERANCE

EVERY child should be taught from infancy that he or she has a work to do in the world. As soon as the little ones are old enough to help in trifles about the house, give them little things to do. The tiny girl may, with a dust-cloth, wipe off the rungs of the chairs; the boy can feed the chickens, if he live in the country, or brush off the walk, or can run errands, or go up and down stairs to save father and mother extra exertion. The children should know that

home is a hive in which there are no drones. This knowledge will prepare the mind for the thought of life's labor. As the child leaves the nursery, if he shows a preference for a special line of industry, give him all available opportunities to become familiar with that in which he is most interested. If he is fond of machinery, or interested in electricity, or likes drawing, direct his thoughts along those lines. The lad who expresses a desire to be an electrical engineer should be taken to electrical exhibits, and urged to read the various articles on electricity that appear in scientific magazines and encyclopedias. If another son thinks he "would like to be a physician," encourage him to study anatomy, physiology, and chemistry.

There are many children who do not decide until they are nearly through with school or college what career they will select. In such cases, await developments rather than urge the youth to take up a certain line of work upon which you, the parent, have "set your heart," but which is distasteful to him.

"This One Thing I Do"

As to the girl, she should be taught, first of all, that every woman should be a good housekeeper. She must appreciate that the health of mankind depends largely upon the character of the homes in which they live and the kind of food they eat. It is, therefore, an important and a dignified occupation to cook, and to keep house, and to sew. Besides these most necessary occupations, have your girl learn to do some one thing well, something by which she will be able, if necessary, to support herself. In years to come this may be a safeguard for her, as well as a means of livelihood. To be able to declare confidently, "This one thing I *do!*" is to insure her an honorable and comfortable livelihood whether she ever marries or not.

To prepare our children for men's and women's work we must deny them an idle childhood. The horse that is to drag heavy loads must be trained gradually and carefully to the harness before he is so old that his habits are formed. Other-

wise, to make him of use his spirit must be broken, and the soft and flaccid muscles will suffer under the unaccustomed burdens laid upon them.

Speak of work as a privilege, not as a trial. Work suited to one's strength and one's taste is a blessing. It is only uncongenial and unjust labor that is a curse.

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LOVE

By MRS. FRANK MALLESON

See also AFFECTION

FEW things in ordinary life are more touching than the faith shown by children in human goodness. I suppose that foundlings and children from bad homes must be deficient in it, but that it is widely distributed is patent to us all. Persons have little virtue indeed, if they disappoint this faith, or do not justify the appeal made to them by the immaturity and dependence of childhood.

The child's relation to its parents first awakens this trust. At a few weeks old it begins to show happy satisfaction in the presence of its mother, and even distinguishes its father (who does not supply its physical wants) with something of a dawning affection; so soon does the young creature put out the feelers of its love. Members of the household, especially other children and kindred with a family voice, or resemblance

of manner to its parents, readily engage its attention; and thus in the center of family life tender germs of love awake and grow, and show promise of those intense emotions which form the supreme happiness or misery of after-life—emotions which should widen into the love of humanity, and, stretching beyond the visible stimulants of feeling, expend themselves in religious admiration, and love of the unseen Spirit of the Universe. In this direction again, we touch in earliest education tiny threads which stretch beyond the small and the transitory to what is eternal.

Parental Love Not Always Unselfish

At first sight it seems that the natural exercise of the child's affections has been so well provided in its instinctive love for its parents, and in the area of its home, that the educator has little to do in developing this side of its nature; but we presently discover that a larger capacity of emotion, a finer quality of feeling, lies within our power of training. Affection can never be purely selfish, for its very existence demands a certain surrender of self to an object out of self. But the parental tie in its rudimentary form, only manifests, in common with the mother animals, devotion, protecting care, perhaps passionate attachment. Guided by neither intellectual perceptions nor moral purposes, parents alternately caress and strike their children, and behave to them in every phase of their growth with similar wants of consistency. The higher manifestations of the parental relationship can only be attained by careful self-restraint and culture; it has to grow fit for the obligations laid on it by thought, by insight, by steadfast intention; it has to outgrow the selfishness of love, and see in children, not objects ministering to the gratification of its affection, but put under its care for far other and higher purposes.

Love Does Not Come At Command

In children, too, we have first to take care that their affections grow strong and healthy; next, that they widen, and

touch in sympathy many points of life, and lead in aspiration many chords of feeling. How is this to be done? It is tacitly but universally acknowledged, that while other powers of the child may grow under coercion, its affections must develop spontaneously, or not at all. As a general rule I think it is considered of no great consequence if they do not develop. Those who believe in the value of precepts tell children they must "honor their father and their mother," that "Little children [must] love one another," and so on. It is taken for granted, in the case of parents at least, that the affection of the child for them should spontaneously follow the demand for it. But the sweet gift of love does not come in obedience to a command, nor as a necessary consequence of relationship, and though nature is beneficent in making the first tie between parents and children so close and ready for growth and further development, parents must cultivate these germs of love, and earn their place with their growing children.

I shall shock the susceptibilities of some parents in saying this, but I think upon reflection they will agree with me. They will recall the many cases where no real love, no actual confidence, exists between children and their parents; cases where obedience, reverence, the happy companionship which friendship creates, are all absent, and a hollow semblance of these things shows that an acknowledgment of the actual truth is too painful to face.

Love Begets Love

Love begets love; and though we sometimes see a child passionately attached to those who care little for it, this is an exception to the rule. Kisses, caresses, the sweet little ways in which tender fathers and mothers give relief to their own feelings of happiness in their children, have not only deep meaning, but real educational influence. They do their part in creating that atmosphere of warmth and love in which the tender feelings expand and develop. I have known persons of really warm hearts, who seemed to think it their duty to exercise such Puritan self-restraint of feeling toward their children as to make their homes so cold, so joyless, so irre-

sponsive, that the existence of "sweetness and light" there seemed impossible. Let us be assured that as plants turn for very life to the sun, the child seeks his nurture in love. We must not be niggards of its expression. We must not be afraid to show him how much we love him, what joy his presence is to us, how dear is the return of his love to us.

Is it necessary, in saying this, to guard against the confusion of ideas which commonly prevails between the love which acts with constant and conscientious regard to the moral welfare of the child, and that form of it which, being chiefly selfish, seeks first its own gratification irrespective of moral considerations? Under the sway of the first, "spoiling" is almost impossible; under that of the second, it is nearly unavoidable.

Nurturing Unselfish Love

We have next to encourage in him another form of the affections, where he will get little or no return: to lead him to love those who have no natural claim upon him, in a word to cultivate in him the "social" affections. In this direction lie the noblest planes of moral life, in which the individual feels for the suffering, the joy, the welfare of others as for his own; and would project his own happiness into the life of thousands unknown to him; or in self-sacrifice lay down his mortal life that others may truly live. To the little child these sublime heights of life are veiled; but we, his guides, who see them dimly afar off, shall fail in our responsibility to him if we do not lead him by gentlest steps on the shining road toward them.

A little child of five or six years came to me one day with a tender expression on her face, and said, "I had a new thought in the village just now when I saw the girl in a blue hood crying, I thought I should like to be of use to every one in the world." I tried to show her that, with all our wish, this was impossible. "We can help one at a time, though," she said, "and that is many altogether." Here is an example of the right chord of unselfish feeling being struck; such vibrations will guide us in our educational work.

Care of Animals a Good Beginning

In the care of animals we shall find an excellent instrument. In these dumb "brothers and sisters" of his race, the little child has one of his earliest and best interests. In their activity, their playfulness, their attachment, the child finds a part of the living world at once at the level of his comprehension, and responsive to his sympathy. The home of every child should provide some animal for his playfellow. Whether in motion or at rest, the kitten, a bird, even a guinea-pig, will afford abundant scope for protracted observation, and the needs of its life will lead affection into active kindness, the doing something to promote the welfare of a living thing.

The earliest sense of responsibility will grow side by side with this affection; and though it is unwise to rely too much on this sense in young children, as their protective care of animals is necessarily apt to be impulsive and unreliable, they will gradually learn in the companionship of their parents the importance of feeding the cat, or of giving fresh water to the bird.

Many indirect advantages will follow the exercise of such responsibility. The child will learn the value of patience, of punctuality, of thrift in the care of animals. He will not need experience to make him estimate the importance of duties toward living animals. The sympathy and imagination of children can be easily awakened toward their dumb companions, and this should be purposely done: it is the deficiency of both capacities which leads them to the cruelty so often said to be natural to children.

I have known a small child made so unhappy by realizing the grief of a mother bird robbed of her young, that she could not be pacified until the nest was restored to the tree whence it was taken. I know another child who grieved intensely for days at imagining the sufferings of her foreign bird, that had been allowed to fly out of the room into the dangers of a town garden. The mother will encourage this sympathetic imagination by making the child observe that his gentle offices are needed by the favorite dog who requires the door opened,

or water given him when he cannot supply either want himself.

As part of this training, little children who live in the country should be carefully prevented from knowing anything or seeing anything of the necessary killing of animals. Like many other things in life, this must hurt the tender susceptibilities of children, and should be kept from their cognizance until other considerations can put it in its true proportion. A boy thus guarded will shrink so much from the infliction of pain, that the love of sport, in after-years, will with difficulty overcome it.

I am inclined to think that tenderness to women and little children is most often cherished by gentleness begun to dependent animals; and though I know there are loving men and women who have little affection for them, there are few who are notably good and loving to animals who have not special kindness for dependents of higher race.

Large, Social Love

Educators have rarely disregarded the duty of calling out in children the "social motives." We all remember how Mr. Barlow and the mothers and fathers in Miss Edgeworth's stories, rather ostentatiously encouraged the relief of distress by alms-giving. The study of Political Economy has somewhat changed and widened our present ideas of philanthropy; and the children of to-day are not incited to give their pennies or coats to beggars. At the same time we generally recognize that little children can only understand charity applied to individual cases. Larger plans and reforms which affect individuals in masses, is a conception of active kindness which appeals to mature, not immature life. And I am sorry when I see the names of children in the lists of subscribers to charities. This seems to me a premature forcing of ideas, which is unhealthy, and likely to encourage, not a wise benevolence, but rather self-righteousness and vanity.

Dealing with Quarrels

The social affections can be abundantly exercised in the homes of most children; they have intercourse with young companions. However much they enjoy the society of other children, there inevitably comes with it a clashing of wills, the rousing of anger, perhaps jealousy, envy, and other forms of uncharitableness. The presence of the mother or of some older companion is necessary to smooth matters at such times. Two children desire the same toy, and quarrel over the right each has to it. The mother can stop the rising indignation and sense of injustice, by a gentle appeal to the generosity or the perception of justice in the children. I have often seen, in such cases, both children melted into kindness, and rivaling each other in their willingness to give up the cherished plaything. In well-trained or finely-organized children, in whom the social motives are as strong as the selfish, the mere appeal for the claims of others is sufficient to bring out the one set of feelings and abase the other.

Sympathy Responds to Training

Sympathy is to the moral world what genius is to the world of intellect; with a like delicacy of insight, with imagination, and impersonal love, it reads the secret truth of lives and understands natures wholly different from itself. It is so fine an attribute that it seems almost a gift rather than the result of any training. But as educators we must assume that every power may be latent in little or no property to give away, but they have as real possessions their thought, their activity, their personal trouble to use in the service of others.

Children discover the value of these gifts with delight. There is almost always in the household some old, some very young, or delicate person, to whom such service is acceptable. Even the saving of trouble to others, fetching or carrying, running errands to save the ringing of the bell, is the small giving of one's self for the sake of others; and the details of daily life should be sanctified by this idea, so that it becomes

as natural to the child to live for others as to seek his own pleasure without reference to them.

If we have to deal with a child in whom the selfish predominate strongly over the unselfish motives of action, we must seek in the remote corners of his nature for some regenerating spark of feeling. We may find it in reward of patient search, in the child's love for something or somebody; it may lurk even in a love of approbation, or sensitiveness to pain, or even in restless activity. However difficult it may be to find it, we cannot but believe the germ of unselfish life exists, and that even "the poorest poor" in spirit can be brought to become "the givers out of some small blessings."

By taking for granted his possession of this germ of unselfishness, and by habitual appeal to it, we shall doubtless develop more or less of answering feeling. We often see how the living with finely organized persons, sympathetic themselves, and looking for sympathy in others, results in this effect. One of the most powerful influences, however, in the cultivation of the unselfish side of the child's nature lies in the ideals of benevolence and self-sacrifice presented to him in literature and life. He reads of the labors of Howard and Mrs. Fry in prisons, and determines, some day or other, to imitate them; or he is moved to tears over the sufferings of noble martyrs, and thrills with desire that he may be called upon for similar, though humbler trial.

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LOYALTY

LOYALTY must be regarded as one of the most pleasing as well as most essential attributes of a fine character, and it is as endearing in the youth as in the person of maturer years and greater trusts. It means standing by what seems good, for sticking to a wrong position is mere obstinacy. It is well that this should be made clear to the child as soon as an occasion presents itself, for sometimes a boy will persist in defending a playmate who he knows is in the wrong, or in upholding a cause that he now knows is not as good as he once thought it. Loyalty, then, is the virtue of firmly standing by what one believes in, in the face of detraction or assault. It implies the very soul of honesty, and may cost self-sacrifice. It also implies endurance. A boy is loyal to his ball-team when he cheerfully takes the part his captain decides best fitted for him whether or not he likes it best, and then plays to win success for

the team, not with an eye first on applause for himself. A girl is loyal to her home when she lets no one speak slightingly of it, and keeps silent regarding the little defects of education or management which she may observe, because she has had advantages superior to those her parents enjoyed. She is equally loyal when she quietly does all she can to remedy the defects, and improve matters for the benefit of the family. Loyalty to an employer is shown by working for him as faithfully as you would for yourself, watchful of his interests, economical, secret as to his business, etc.; but if his service should lead to conniving at fraud, or other violation of good principles, then loyalty to yourself requires you to quit his service.

This term seems to many to refer altogether to standing by one's country, and this is truly a very important field for loyal ideas and acts; but those who in time of peace earnestly strive to improve the welfare of the people by criticising, or even opposing, measures of the government which they consider injurious, are acting as truly loyal a part as those who fight for the flag in war.

The teaching this virtue of loyalty to a child enforces the necessity in the parent to give him principles, and guide him into situations, which are worthy of support. Only thus can the sense of loyalty which is to be inspired have a firm basis.

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LOYALTY TO PRINCIPLES AND TO IDEALS

See also CONSCIENCE

LOYALTY has been defined as "devoted allegiance." The average child is naturally devoted to those whom it loves, to those who minister to its physical wants, to those who are kind to it. This is perhaps mere instinct, for it is shown in the dumb animals. The dog will defend his master to the death; the patient horse will carry his owner until the beast drops in his tracks. Beautiful as such instinctive fidelity is, it is absolutely different in quality from the more noble loyalty to principles and ideals.

While the child is young he is trained to obey because one whom he loves and has always obeyed tells him to do so. But by the time he is twelve years of age he must have been taught that one must do right for right's sake, and with each year added to his life he must form higher ideals and believe more firmly in them. To be truthful because truth is beautiful and falsehood is shameful; to be pure because impurity is a foul sin against God and humanity; to be kind because there is much suffering in the world and each of us should do a share toward lessening the sum of human suffering—these are the motives that must actuate the older child to do right. The sense of personal honor lies at the root of all noble character and action.

"I envy you!" sighed an unbelieving woman to a Christian

mother. "You have some higher principle than man-made laws to defer to. You can say to your son, 'Thus saith the Lord.' You can tell him, 'Your God forbids you to do so-and-so.'"

We surely can teach the child that there is in every human being a spark of the divine, and that it is a great sin to quench that spark. It should be fed and allowed to burn more brightly day by day until the whole character shall glow with the light of truth and unselfishness, and the world be made better for one's having lived in it.

The boy or girl should be urged to form an ideal of the man or woman each is capable of becoming. What is admired in other people can be emulated; what is not admirable, avoided. Each should feel accountable to the ideal thus formed. Kipling has struck the right chord when he speaks of an unworthy action as "one of the things no fellow can do." Such is the act that the lad cannot do and be true to his ideal of perfect manhood. We heard a young man acknowledge, "I was ashamed to look at my face in the glass after I told that lie. I had made my better self ashamed of me."

Expect the best of your young people. Tell them that it is a comfort to you to know that they always stand for what is honorable and true. Encourage them to read the lives of men who have lived and men who have died for honor's sake, and the right as they saw it.

A great triumph has been gained for the parent when the child feels that he has to account to his ideal self for his wrong-doings. One boy was broken of the tendency to be uncandid by being told that he had reached the age when equivocation would hurt his own character more than it could hurt any one else, even those who loved him best; that in the future he would not be punished by his parents for untruths, for the worst punishment he could ever have would be to look at his own heart and know that he had blackened it by hypocrisy and deceit. The thought brought about a revolution in a nature that had hitherto been careless. The youth felt suddenly and keenly that he had a higher self to which he was accountable.

If a child has been taught, as he should be, to scorn cowardice, he will scorn to be ashamed of a principle. Ridicule is a powerful weapon and one that is hard to stand against. Therefore impress upon the mind of the growing boy or girl that the person who will ridicule another person's principles is beneath contempt, and that the man who stands firm and loyal to his principles, even in the face of ridicule, has won a battle over cowardice in himself and vulgarity in others.

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MANLINESS

See also CHIVALRY and INDIVIDUALITY

ONE of ex-President Taft's brothers is a schoolmaster. The other day he received a letter from the mother of one of his boys. It said: "Here is our Willie. Willie is a noble boy. He has been a little lax in his studies. He is impetuous and sometimes breaks rules, but he is a noble boy.

Do not punish him. We have never been severe with him or punished him except in self-defense."

We were reminded of this letter when we received the following inquiry:

"Our Donald, who is 9, was quite delicate when he was little, and we indulged him. Now he does not like rough play, he is indolent and hard to manage. We didn't intend to spoil him, but what shall we do now?"

A Miss Nancy

The coddled infant soon grows into a cowardly tyrant, against which his parents have to take up arms in self-defense.

The trouble is, the wrong ideal. What mother really had in mind was that, if she were successful in her training, some day Donald would grow up to become a perfect lady. But Donald is a boy, with a boy's vigor now, yet with mixed desires. He has the wish to dominate like a man, but by the indirection of a woman he wants hard tasks done for him. He is unable to take the rough-and-tumble of boyish play. He wants his own way, without being held accountable for its results. Donald must change his whole viewpoint.

Manly Regimen

Give him regular tasks, small to begin with, which you insist on his doing, rain or shine, and whether he feels like it or not. Make them the first order of business every day, and do not let him do anything else until they are finished. Let meals, school, play, wait until he has fulfilled these duties.

In such a regimen you have a double purpose. You wish him to learn to be helpful to others, but still more, you wish him to master himself. There is no other way to conquer self-indulgence but to learn the joy of what the apostle called "keeping the body under." The tonic of the cold splash, the restfulness that comes from a regular bedtime, the pride that is the result of keeping to a timetable with a watch, these are a direct antidote to whining, helplessness, and petulant rebellion.

Try It Yourself

Emphasize athletic ideals. Take him to the big games. Introduce him to any of your friends who have made records. Sleep out on the porch with him, and take him on Saturday hikes that end not at a luxurious hotel, but in cooking your own supper in the woods. Contrive if you can that there shall be adventure intermingled with a little hardship in these outings. But give him enough leadership and play in them so that he will learn to regard them as a lark.

Your own attitude must be different. Never tell him that he is an invalid. Dismiss entirely the concern that you used to show when he was really delicate. Laugh at misadventures, and be very wary about showing pity. You may even have to alter your own personal habits. You must be able to say, "Come" and not "Go." It is impossible to make a heroic boy, if he lives entirely with an overfed father or a rocking-chair mother.

Athletics and Boxing

Seek for him sturdy playmates. It will be hard to get really manly boys to care for a mollycoddle. But perhaps he can hold his own in tennis if he cannot in football. This will be a start. In the Boy Scouts there will be something in which he can excel, and he will learn to catch up in the more vigorous exercises, as he strives to earn his merit badges. Experiments at Harvard and Yale have proved that young men of average strength without athletic experience have been able to do creditable work and even make the teams, if once they got the ambition and yielded to training.

Boxing lessons are fine. In such an exercise your son will be fairly equal to athletic comrades if they have no more practice than he. Boxing is highly commended as an admirable drill for keeping the temper. Just now we read a letter from a young soldier who thinks this the finest single thing he has learned in the army. "I have got so," he says, "that I no longer get mad when I am hit, nor feel the pain. The blow exults me, and it just becomes a fine game, in which I am eager to win."

Achievement

This last is the best word. Your boy needs most of anything experiences in the joy of victory. The coddled child has never known what it is to achieve. It is such a fascinating joy that no passive pleasure can compete with it. It will make backbone take the place of wishbone.

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MANNERS AND POLITENESS

By A. B. BARNARD

See also AGREEABLENESS and REFINEMENT

QUITE a small boy can be taught to lace his boots, dress himself, arrange his garments neatly on going to bed instead of leaving them in a heap on the floor—all matters of habit. It is the independent-fingered little chaps who grow into men who save the wife the trouble of being a kind of wife-valet. "Boyhood," someone has said, "is the time for

forming habits, as adolescence is the time for shaping ideals," and what a number of them are to be encouraged in every child!

Yet besides direct instruction and deliberate effort on the parent's part, there is the silent, impressive teacher of example at work. The imitative capacity is such a strong ally that we may be pretty certain a child set in the midst of nice-mannered, considerate, well-behaved people will follow their lead. Therefore he need not be constantly troubled with little points of etiquette that he will adopt as a matter of course when he sees they are habitual to his father and mother; but it is important he should have instilled into him the principles of nice behavior, consideration, and respect for others, modesty, gentleness in speech and action, and that his habits should be the servant of a good master—his will.

"Don'ts" Are Crippling

There is far too much reprimand on the negative side, which teases and worries children unnecessarily. "Don't do that, don't go there, don't bother" (when questions are asked), till one wonders the child does not say at last, "Is there anything I may do?" Little molehills of good breeding are not to be made into mountains of importance; a child has quite enough to learn without being nagged at over non-essentials; and after all, when good models are before him, why worry over forms and ceremonies?

It was recently my good fortune to meet a charming little boy aged three and a half years, the only child of a wise mother. Tired of listening to the conversation of grown-ups, he turned to his mother at a pause in the talk, and with the winsomest courtliness said, "Will you 'scuse me, please?" Even a baby catches the spirit of politeness. The very movements and facial expression of those around, the tone of voice, the walk, the gesticulation with the hands, are faithfully repeated in the mirror of childhood.

Prohibitions against what interferes with the convenience of elders ring in children's ears, whereas the true inwardness

of rules of right behavior is too often ignored. A double standard is presented to the child, who finds there are "company manners" and—well, manners that are not "company." Little wonder he tangles up the threads of his own behavior!

Be Courteous to Them

Still more perplexed must some children be, crushed in their little souls, or hardened into coldness and impudence, when they realize the law of courtesy for grown-ups does not apply to them. "Shut that window," calls a father to his little son, but to an acquaintance he only knows by sight he says, "Would you mind my shutting this window?" "Get out of the way, child," says an aunt to her little niece, but of a stranger she smilingly asks, "Will you kindly allow me to pass?" Only a child? True, but a human being with as much right to be treated politely as any other; and think of the humiliation of being so addressed before others! Often a long list of commands and prohibitions is valueless because there is no correspondence between precept and practice. Rudeness calls up rudeness; disrespect, disrespect. To "shut up" exuberance and meet with want of sympathy the child who comes full of excitement to tell of some adventure, is to foster reserve and reticence which later on a parent would do much to remove.

Table Manners

Let us consider briefly some points of home training in manners. A child's behavior at table is sometimes a thorn in the flesh to the parents as well as to the child. We must remember it is very difficult for him to control his movements so that no spillings, messes, upsets, nor chokings occur, but that if he takes his meals with those who behave properly he will soon imitate their nice ways. Attention can be directed openly to these. "See how nicely sister holds her spoon!" "Baby has eaten his bread and milk without a single spot on his feeder!" It is far better to commend a success than to reprove a failure, and that rule holds throughout child

training. Why not make a little event of each step of progress —feeding alone, use of the fork, use of the knife, leaving off the feeder, sitting out the whole meal, and so on? Even if there are nursery meals, the mother does well to take at least one meal a day with the children to see that all is well, and that the children eat slowly and noiselessly with shut mouths.

The parent who wants the children to grow up social successes and good conversationalists, habituates them from the first to interesting and intelligent conversation at meals. About the family table should hover the spirit of cheery, friendly, amusing, and chatty talk, to which each child contributes his or her best entertainment. Here the busy father and mother have their grand opportunity for teaching not only good table manners, but the gracious charm which perfects them, as well as the hundred and one things that no lesson-books or school can teach. There would be fewer *enfants terribles* if elders were more sincere in their social relationships.

Politeness on the Street

In the street a little boy learns to pass people on the right, to walk on the roadside of his sister, to raise his hat to a lady friend, to bear little parcels for his mother, to look at a person when speaking to him or her, to carry his body upright and easily, for he sees his father do all these things. His mother's smile of approval, and some such remark as "My little son is getting quite useful in taking care of us," goes farther than dozens of injunctions. "Your boy is such a little gentleman," someone once said to a mother. She herself was a sweet-mannered gentlewoman, and there you have the secret of it all. Instill into your boy or girl such maxims as "Do to others as you would they should do to you," "Put yourself in his or her place," "Noblesse oblige," "A place for everything, and everything in its place," "A stitch in time saves nine," "Be sure you're right, then go ahead," and live them before their eyes.

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MORAL VALUATION *

By MRS. BURTON CHANCE

TO guide a child so that he does not make the false step of being satisfied with attractions and talents that are superficial he must come to know and love work. Work is not harsh and ugly, it is the path which leads us face to face with all our greatest joys. As wives we spend ourselves for our beloved; as mothers we work for our little ones; as artists in any field of endeavor, we give of ourselves that creative work may be the result. All the highest spiritual guerdons of life are the result of work. Individuality, like all energy, must be turned from waste to construction if it is to fulfill its purpose.

The child who "loves" one thing and "hates" another will gradually soften, but the individual force which prompts him to show decided preferences and express definite desires is the very means by which he will advance. It is, in fact, the first

* From "Self-Training for Mothers," published by the J. B. Lippincott Company, Philadelphia. Used by special permission.

crude expression of the motive power of his life. Help him to construct by teaching him to value and understand work.

Example and Work Two Sources of Character

Ella Lyman Cabot says that "character grows mainly in two ways: through work well done and through the contagious example of people whom we love and admire." "The contagious example" of friendship between a mother and her children is impossible until the individuality of each child asserts itself. Then the way is open for it, and one of the most beautiful of human relationships may begin—may—for often the possible beauty is blurred by conflict, misunderstanding, and tactless opposition in little things which really matter not at all.

A mother who achieves friendship with her child is wise with the wisdom of the serpent, for it takes cunning to bridle a wild horse, and one may run in opposition to it forever with no result, but once run beside it until the hand gradually finds the place of control, and the bridle is easily slipped on. To run with the child is the quickest way of getting him under the bridle. Once there he may soon be led to drag his allotment of burdens up the hill of difficulty. Friendship is the surest means to this end, as well as the sweetest.

Let the Child Grow to Know

While making his progress across the Bridge of Sighs the child is pretty sure to fall in with others who are on the same journey of self-discovery. It would be strange indeed were it otherwise. Yet to the mother one of the sharpest wounds she is destined to receive is this simple inevitable one of friendships made by her children outside of her control and without her consent or approval.

But unless she knows something positive against the self-elected friends of her growing children, is it not wisest to accept them? Their reign is usually short. To criticize and refuse them hospitality only serves to banish the children also,

for a disputed friendship will often be clung to through perversity alone. A word here and there tactfully spoken in moments of sympathy will help the children in choosing their friends. Compulsion never yet proved successful in forming a friendship, and I very much doubt if it ever broke one.

The fancies and crudities of adolescent friendships are best allowed to take their course. When the boy is a man, the girl a woman, these morbid relationships assume their true proportions. In normal cases they do not do any harm; they are, one might almost say, pathologic, inasmuch as they are the result of an unripe mental and physical state. If they become a cause of dissension, abuse, and coldness between parents and children, then it is, and then only, that they begin to do real harm.

The child, concrete and living output of all the hidden self of parenthood, stands before the world for judgment, and to have a price put upon it. Strange to relate, the world's judgment does not in the least hurt the child, for he goes on, unconscious that he has been judged, working out his life after a pattern invisible to every eye but his.

Recognize His Personal Rights

While helping him to guard his personal rights and secure space in the family for development, the parents, through sympathy, come for the first time to really know their child. The wondrous spirit "self," shy as a bird and as easily hurt, they find must be wooed with unutterable patience. But to try for its capture, they also find is well worth while.

It pays to take children seriously. Children respond instantly to those who reverence the first faint stirrings of the selfhood within them, and who help them in their first efforts to make toward the light of individual life.

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OBEDIENCE

By CAROLINE BENEDICT BURRELL

THE objectionable phrase, "This is the age of obedient parents," has passed into a byword, one we do not like to hear to-day, perhaps because we recognize that there is too much truth in it. Certainly no nation ever before so gave its children everything they wished for, and gave up in such a degree its own wishes to those of the younger generation, as we Americans are doing. The child, not the parent, has, in most of our homes, the center of the stage.

Obedience Essential

It is an undoubted fact that in reacting from the state of blind, unquestioning obedience demanded by our ancestors of their children, we have gone too far in the other direction. Tyranny and oppression once existed in many families, and it is just as well that they should disappear; but certainly obedience to parents ought not to go with them. If there is anything worse in the world than an unreasonable and domineering parent, it is a disobedient and rebellious child. A home where the children rule must be a joyless pandemonium. But how are we to obtain obedience without paying too dearly for it?

Obedience should be considered as only a temporary thing, for the attitude of infallibility that parents assume must sooner

or later be abandoned; it is merely the training of the children, not blind obedience in itself, that is the aim. The old idea that the child who "minds" promptly when spoken to is at heart the good child, and the one who hesitates is necessarily the bad one, is away behind the times. The so-called good child may merely be under-vitalized, anemic, and so indifferent to most things. He obeys because it is less trouble to do as he is told than to think for himself; and the child who disputes every command, and shows self-will, and is disobedient, may be merely strong, vigorous, pushing in mental as well as physical ways, because he is growing in both. Later on it is often the latter child who is deliberately obedient, while the weaker one becomes morally lax. Mrs. Gilman has a clever essay in which she says that to train a child to unthinking, unquestioning obedience is to make him absolutely valueless as a citizen. He will never initiate, but will follow where others lead. He will be but a half-developed being, devoid of individuality and independence.

But before the child can reason for itself, it is necessary to exact a prompt obedience, not only because the parent knows best, but also for the sake of the training. A child who throws its food on the floor when told to eat it quietly, or who stiffens out in amazing rigor and screams until black in the face rather than be undressed, must learn that he must do as he is told, and if necessary, he must learn it with tears. The wise parent, however, will not take these things too seriously. Blessed is that mother whose sense of humor does not desert her even in nursery crises! She will exact obedience as firmly and quietly as she can, and at the same time she will not feel that her child will surely grow up a monster of self-will. He must obey—that goes without saying; but little by little he will learn to do it gracefully rather than rebelliously, as he sees he must.

Firmness Requisite in the Mother

Of course a perfect obedience forbids teasing the mother to change her mind. If once, only once, she yields a forbidden point, and the child, with its abnormal keenness, sees it, she

is lost. From that time on her yea is no longer yea and her nay nay, but both are doubtful quantities, to be disputed. It is infinitely better not to give a command than to let the child evade it. When she says even a small thing must not be, she must stick to it. If it happens that the question turns on a second piece of cake, and she says "No more to-day," and then says later on, "Well, just this once, but next time do not ask," she is weakly giving up the whole situation, and barring the Angel of Peace forever from her home.

Justice Necessary to Discipline

But it must be remembered that even a mother may make a mistake, and that she must acknowledge it at the time and alter her decision; something quite different from being teased into changing her mind. If she says that the child may not go to a certain picnic because it is a rainy day, and later on the sun comes out and makes going possible, then by all means she should explain to him that circumstances have altered and he may go after all. He will see the difference in her point of view at once. Should she unreasonably stick to her point and having said he could not go, refuse to alter that verdict, when the conditions have so changed, he will lose confidence in her judgment and fairness; and this is about the worst thing which could happen.

Parents also sometimes lay unjust commands on their children in ignorance, and sometimes, too, they are unreasonable; then the only course is frankly to acknowledge that they were wrong and say in so many words, "I made a mistake in saying you must do this or that. I see now that it was not the thing after all; I will not insist on your doing it." This is to show the child that reason, not whim, rules in the family, and so even in this way he learns to obey, because he believes in his parents' wisdom.

But after a child grows older, should he be expected to yield a prompt obedience still?

Whether or not he does so, depends on his father and mother. If they have proved when he was small that they were

just and wise in their commands, and if he has grown up in the atmosphere of obedience, undoubtedly he will continue to do as he is told; but parents should remember that with each year this unreasoning obedience becomes more difficult for him. He is learning at school and at play to use his own mind, to think and decide for himself, and this holds in the family circle as well as outside it. To meet this difficulty it is always best to give a child a good and truthful reason for any commands laid upon him, not before he obeys, but afterward.

Suppose he comes home from school and is told not to go outdoors again to play. It takes but a moment to tell why this must be—perhaps company is coming and he will be needed, or his throat is sore, or his mother must leave him in charge of the house for a time; children yield so graciously and unselfishly to such reasons that it pays on this account if for no higher reason, to explain them. There is a sort of impressive logic in a child's reasoning; since his mother or father have been right in a hundred cases in asking him to obey, it stands to reason they are right now; so he obeys even when he does not see clearly the same necessity that they see for certain acts.

Commands Should be Reasonable

If only parents would always stop to think before giving any command, how simple obedience would be! It is because foolish, unnecessary things are demanded, or because children learn that there is left a loophole for disobedience, or because they have learned by bitter experience that certain commands are both exacting and unreasonable, that they disobey. Children of reasonable, thoughtful, conscientious parents do obey them. They trust their wisdom, they understand that a good reason exists behind the command, and so they are willing to do as they are asked. Then later on they may ask why, and be told; and so their trust is justified.

The way of demanding obedience counts for a great deal in securing it. To simply say "Do this," with the air and manner of a tyrant, is to create at once a disposition to do the opposite. "I'll mind now because I must," the child declares inwardly,

"but when I'm grown up I'll do as I please." It is by far the best way to put commands, if possible, in an attractive form. Instead of saying, "You must fill the wood-box before you can go out," it is quite as easy to say, "Won't you please get me a whole boxful of wood before you go? I need it to cook with for our supper, and I'm going to make something you like!" And the difference in the way the box is filled is worth the extra trouble, if there is any trouble, in putting it so. You may request a child to do almost anything, if you put it attractively, and he will do as you wish; but after a certain period you cannot demand that he shall do this or that without arousing antagonism in him. And yet sometimes, even when a child has been carefully taught to obey, and has apparently learned the lesson that his parents know best, there will arise a family crisis. Perhaps a question of health is involved, or of morals, or some other really serious thing, and the growing boy or girl is quite sure the parents are wrong, and will not be convinced by the most careful, patient reasoning and explanation; such things do happen. Then, after all is said, if the father and mother are certain of the wisdom of their course, the child, not the parents, must yield.

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OBSERVATION AND LOVE OF NATURE

THE phrase "love of nature" has become of late somewhat of a catchword, implying great poetic enthusiasm for birds and flowers, and a special fondness for stories in which animals figure in a somewhat theatrical way. But this emotional condition is not essential to a love of nature, and should not deter any mother from making nature-lovers of her children and herself.

There is no mystery about it. The words simply mean to enjoy acquaintance with natural things as well as with artificial ones. It is, for instance, a serene summer day, and as you sit at your window your view spans a valley with fields and a winding road, carried over an invisible stream by a bridge which tells you where it flows. Some woods lie at the left, and beyond them and the valley rises a gentle hillside dotted with farms, just now dappled with the moving shadows of clouds. Do you see these things and forget the illustrated magazine in your lap? Then you are a nature-lover. Do you call your little one to your knee and lead him to look at this beauty too? That is the way to make him a nature-lover. He will delight in the charm of the view, never fear, when once his attention is tactfully called to it; but he will take a step into a new world if you lead him a little further. Ask him if he notices the different tints in the squares and patches of the farm-fields on the hillsides. Some are richly green, some of paler tint, some a glowing yellow. What is the yellow? Ripe grain. The grain is the seed of the wheat plants. When it has become full-sized and hard, the plant's work is done and the green color, which indicates that it is growing, disappears. Ask him to bring you one of the tufts of dry grass from the lawn, and show him its seeds and the similarly brownish hue of the stems. Wheat or oats are only larger grasses. Tell him how these seeds stay in their tiny husks even after the snow comes, so that the sparrows in the fall and the snow-birds in winter find plenty of food.

Let him watch the canary daintily picking the seeds from

its cup and cracking them in its beak. Notice how strong that beak is, and its wedgelike form; then ask him to tell you to-morrow how many wild birds he has seen with similar beaks. Perhaps he will say only one; but he will keep his eyes open and presently he will find that many birds have beaks of other shapes—some like chisels, others as slender and sharp as awls, others like flat nippers, and so on. Explain to the child that each shape means a separate purpose, and ask him to see if he cannot find out this purpose in each case, as he watches the birds seeking their food. Don't let him guess at anything, or rest content until he is sure of each fact; and don't tell him more than is necessary to save him from going wrong. If, however, you can place good books before him, do so.

All this is very simple and quite within the reach of the average mother or father, and by continuing it, as knowledge broadens, you will make of your son or daughter a nature-lover and a nature-observer, before he or she is out of childhood; and thus you will start them toward a never-failing and never-exhausted field of interest. Furthermore, you will have sharpened their eyes and minds until they will be quick to see and eager to investigate not only the facts of nature, but anything else which attracts or is forced upon their attention.

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ORDERLINESS AND TIDINESS

By CAROLINE BENEDICT BURRELL

See also CLEANLINESS

THE natural child is an untidy little being. One is not conscious of this fact while he is a mere baby, for, until he is several years of age, he has had some one to keep him clean and to put his belongings in order, and has, therefore, had little opportunity to show his tendencies toward or against tidiness. But it is to be doubted if the average child under nine years of age cares a whit if he be clean or dirty, unless upon special occasions. For instance, when "company is coming" he is glad to be washed and dressed so that he may be looked at approvingly or admiringly by the expected guest.

But when there are only "home people" present he would, unless he be an exception to the general rule, be entirely willing to eat with dirty hands and face, and to wear the same soiled and tumbled clothing from morning to night. Nor would he mind how "messy" his room was so long as he was allowed to play there undisturbed.

Orderly Habits to Be Formed Early

A very small child will strew his playthings over the nursery floor, and when told to pick them up and put them away, very often will rebel. This is usually because it is growing toward the end of the day and he is tired; the quantity of things looks enormous to him, and his little body aches at the very thought of the task. Still, with tact he can be helped over the difficulty. It is better not to let so many things get about, but when one set of playthings is finished with, it can be put away in some easily reached place, and something else taken out. A large covered box close at hand, or the lower part of a cupboard, makes a good place for toys. Then, too, if someone will help put things away, that assists wonderfully; or if he is told that father is coming, and the room must all be in order for him, for he will be sorry to see it upset. At all events, in some such way order should be taught even in a very little child.

Playmates are very thoughtless in helping cover the room with toys and then going home leaving the little host to pick up; this should not be allowed, but the mother should stop the play half an hour before time for the visitors to go home and all together the children should put things away, even at the risk of seeming inhospitable. The child taught in his own home that this is the right thing, will, when he in his turn goes visiting, help to dispose of the toys at the neighbors'.

So with the child's own room; here, from the first, he must learn to keep things in order. He can always put his nightgown on a chair, even if he cannot hang it up in the closet; he can set the bureau top to rights, and put things in the drawers and stand his shoes in an orderly row. When the bed is made

he can help with it, and dust, and straighten the curtains. Really he will enjoy the feeling of importance in doing all this if it is done cheerfully, not considered a task so much as a pleasure. If from his childhood he knows the duty of orderliness in his own room, he will probably never become that selfish being, a man who lets his sister or his wife pick up and put away his things, carelessly strewn everywhere. It is only right that he should feel that he is responsible for everything which belongs to him, and he must keep it in its place.

Care of the Person and the Room

Personal neatness is really orderliness, and this, too, cannot be taught too early. Children naturally resent having their faces and hands washed too frequently, and it is absurd and wrong to expect them to be always clean and tidy; when they are playing they should not be bothered by having such things insisted on; at the same time, there are hours when they should be tidy as a matter of course, especially when they come to the table for their meals. Then a mother must insist on having the hands washed and the hair smooth. This is always a trouble for both parent and child, but it need not be so difficult, if the child who comes clean gets the larger helping of dessert, and the one who has been forgetful gets but a small one. It is a lesson in orderliness not soon forgotten, and one far better taught in this way than by perpetual talking.

As to training a child to keep the house in order outside his own room, that too must be enforced. One has no right to throw down a cap, an armful of books, a pair of muddy rubbers, for someone else to put away, no matter if that someone is perfectly willing to do it. He has a duty to help keep the home attractive. But children are far too apt to think the common living room theirs in the peculiar sense of disorder, and find it hard to remember to put away their belongings. Parents, too, are sometimes thoughtless in not providing places which are convenient for out-of-door clothes, and books. These must be at hand—a closet with low books, a shelf for books; a box for rubbers, and something resembling the hymn-book

rack at church, on some wall, for the books. Then after all these are ready the child must use them.

Methods of Teaching Orderliness

One of the best ways to teach order here is to have it a good-natured rule that such things out of place will disappear. A lost cap will be found hidden in some out-of-the-way corner; a school-book will be discovered tucked under a chair-cushion, and so on. When one must take precious moments to hunt up such things before school it is probable that next time they will go where they belong. Here, as in one's own room, a mother should dwell on the selfishness of keeping the house in disorder, and teach a child that he has no right to be careless.

Sometimes a girl who is disorderly can be reached by her vanity in a wholesome way. If she leaves her room upset, with dresses on chair and even on the floor, and then brings home from school a couple of friends and ushers them into her room, she will not need a suggestion from her mother to make her more careful next time. If she does, then half a Saturday spent in putting things to rights will aid her in remembering.

One aid in teaching a girl to be orderly outside her room, is to make her responsible for the sitting-room; she can straighten it up before school in the morning in only a moment's time, if everyone puts things away, but if others are careless, or she herself is careless, then it takes longer. Some rainy days, or Saturdays, she can put everything thoroughly tidy in the room, and so she will learn what is necessary for her to know.

PATIENCE*

By WILLIAM BYRON FORBUSH

"IF a dog is too big for you to fight the whole of him," said Jerome K. Jerome once, "take a bit of him and fight that."

It has always been an article of my creed that it never pays to scorn a small chance if it is in the direction of the victory that you are after. I have met a number of experiences that make me certain of this.

A college student once wanted to earn his board by waiting on table at a boarding-house. He applied at the college hotel, but there was no vacancy. "But can't I wait on the waiters?" "We have somebody to wait on the waiters." "How about the workmen on the new addition?" "We have somebody for that, too. But, say, will you scrub floors?" "Of course I will." So he scrubbed floors until there was a chance to wait on the workmen and then he waited on the workmen until there was a chance to wait on the waiters, and by and by he became a waiter himself. Eventually he was running his own boarding-house.

Later, as a theological student, he wanted to learn to preach. "Will you go up on the Hudson and preach twice on Sunday and teach a Sunday-school class for three dollars and a half, and pay your own fare?" "Of course I will." So he did, and every step from that first Sunday until the time, twenty years later, when he had the privilege of being pastor of a church of eight hundred members, was in a direct line of consequence from that small beginning.

A youth wanted to write for young people. He was offered an opportunity to conduct a single column in a young people's paper. Within two years he was made editor of the whole paper. The fact that he now talks to 200,000 other young

*From "The Young Folks' Book of Ideals," published by the Lothrop, Lee and Shepard Company, Boston. Used by permission.

folks every month to-day in various magazines comes straight from the practice that he got twenty-five years ago.

If You Cannot See the End, Begin

I mention these experiences just by way of encouragement. Your boy says he wishes to earn money enough to get through college. A woman has offered him a quarter to shovel out her ashes. The quarter is little enough for the task, but it is in the direction of his ambition. He wishes to become an athletic director some day. His small brother wants him now to show his "five-man team" how to play football. Let him do it. It is a "bit out of the dog" he wants to fight later. He hopes to become a doctor or a lawyer. A lawyer or doctor in your town will let him use his library if he will tend his office for a little while each day. Let him do it. This will help him directly to the summit of success that now seems to loom so far away.

You may have the notion that folks no longer climb to the top from the bottom. You think they start from at least half-way up. My observation does not teach me so. The other day I went through the great Wanamaker store under the guidance of the man who is at the head of its wonderful school for its younger employees. He told me that when he first came from England he ran an elevator in the store. I asked him about the heads of certain departments. "They got all they know in our store." I asked about the general superintendent of employees. "He started as a cash-boy." Only to-day I was reading in the announcement of the promotion of a young man to be the president of one of the largest printing firms in America that his father started him to work at twelve and that he began work in the house a little later by feeding a hand-press for four dollars a week. A friend of mine used to ride out evenings with Henry Ford in his first car when he had to use what he earned in the daytime as a mechanic to buy gasoline to keep the car moving at night.

None of these men could fight the whole of the mastiff at first, but, like a bull-dog, they selected a small but favorable bit and fought that.

There is a certain kind of young person who never begins anything unless he sees what the end is going to be. For this young person I myself have very little use. In the first place, the adventure of life is so full of improbabilities that I do not understand how an inexperienced youth can be expected to forecast them all, and in the next place I cannot see that he would gain in motive power if he could.

If one could know the end he might not make the beginning. You are wise in looking ahead as far as you can. But just because you cannot see far you may at least undertake the great task of your fullest self-expression.

Said Stephen Girard: "If I knew I should die to-morrow, I would plant a tree to-day."

There is No Cure-all for Drudgery

The best advice I have ever seen about meeting drudgery is that given by Joseph Lee. He frankly acknowledges that there is no "anti-drudgery specific." Heroism can never be made easy. If it could, if we should get so we could enjoy drudgery, we would become machines, like those French children that Max O'Rell tells about, "who learn their lessons so perfectly that they keep on reciting them all the rest of their lives." The way we get the best of drudgery is to find some motive big enough to make us persist, drudgery or no.

He instances the football player. "What makes the football player is the kicking, not the being kicked. It is learning to keep his eye on the ball and his heart on getting it over the line, utterly regardless of bumps and kicks and other physical annoyances, that makes a player of him. It is what he has learned to do, not what he has become accustomed to suffer, that has developed him."

Take your own child's case. He positively hates, let us say, some subject in school. The way to conquer it is not to think of the pain, but to increase the power. Say to him: "You want to be able to master the thing this subject leads to, or you want to make good, or you want to get into college, or you want to please your father—these motives will push you on, and by putting into your work the same spirit you do

in football, namely, 'to follow the ball,' you reach your goal, even if you get some scratches by the way. And supposing even these motives fail at times, why then you have learned from your games how to keep out; you won't be a 'squealer' and you will hang by bull-dog grit till you get through." Some day, Mr. Lee promises, if we try to act each time with a little more spirit, "we may graduate into the hilarious mood of the true sons of battle, and do our fighting in the grand manner of a Raleigh or a Farragut."

I think it is Helen Keller, who is blind and deaf and dumb, who wrote these brave words:

"Life is full of homely tasks, plain duties, ordinary and humdrum employment. There are various ways to do our part. One does his with grim endurance. Another frets and nags and scolds and storms. Still another whines, complains, and weeps over the hardness of his lot. But he who goes to his work, whatever it may be, with a brisk and merry heart, turning it this way and that to get the play of sunlight upon it, is the one who will accomplish most, the one who will find joy and happiness flowering ever in the path before him, and who will have not a sour and doleful memory of uncongenial labor, but a mosaic of sunshine, tree-shade, bird-song, brook-murmur, fragrance, and beauty upon which to turn the eye of his mind for all the remainder of his life."

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PATRIOTISM

See also CIVIC RESPONSIBILITY

IT would be difficult to find anywhere clearer and better advice to a lad or lass who will soon enter upon the privileges and obligations of citizenship in the United States than is contained under the head of "Patriotism and Citizenship," in Volume VII of the TREASURY. This section justly follows others in which the principles of heroism have been inculcated by a variety of noble examples. Some of the most notable of these examples have been of men who have risked, or even deliberately sacrificed, their lives for their country.

But the burden of the teachings on patriotism, as on heroism, is that the idea has a wider meaning than merely fighting for the flag, necessary and admirable as that may be in its time. It means a constant, conscientious sense of duty toward the improvement of the country and all its citizens, in their government, their manhood, and their prosperity. It means that every man and woman—and especially every young man and every young woman—ought to inform himself or herself as well as possible upon the political needs and problems of the day, and then take an active part, through political processes and organizations, in establishing what is right and profitable for the welfare of the whole people. No thoughtful

parent will omit to urge this subject upon the attention of his children; and it would be well if the articles mentioned above were read aloud and discussed, paragraph by paragraph.

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PERSEVERANCE

By WILLIAM BYRON FORBUSH

See also LIFE PURPOSE

THE mother of John and Charles Wesley when they were young dressed them in their best clothes the day she was to teach them the alphabet. She understood the value of anticipation.

We occasionally come to a place in our children's progress that seems like "the dead point" in machinery, when the wheels refuse to move. It may be the beginning of a new task; perhaps it is some sag during an old one. What are we to do to get the wheels to moving?

Mrs. Wesley's device was a good one.

Developing Motive Power

I have often repeated Doctor Starbuck's story about the way a wise teacher started her pupils in plane geometry.

She knew that the subject is not inherently interesting to all people. She remarked that the textbooks were bound in black. So she hid the books, and the first day simply leaned over her desk and told stories about the hero-mathematicians, the wonderful things they had wrought with a certain magical science.

The second day, the books still out of sight, she turned to the blackboard and by means of some lines and letters showed how it would be possible to measure the width of the village stream without swimming across it with a tape-line in one's teeth; how one could get the height of the schoolyard flagpole without climbing it. She was rewarded toward the close to see a tremulous arm raised and to hear an eager voice that cried: "Say, Teacher, ain't there no book that tells more about all this?"

Expectancy and Use

With apparent reluctance she drew forth the forbidding-looking volumes. The class pounced upon them as if they were treasure trove.

A few weeks later, after an unusually neat demonstration had been made of an original problem, the class broke into applause. The first time in history that there was ever applause in a geometry recitation!

It was Mrs. Wesley's device again. Expectation—and shall we add, the special expectation of usableness. To the child, as to Goethe, "All Theory is gray, and green the golden Tree of Life." "You can use this knowledge of Geometry that you are about to manufacture," this teacher in substance said, "in your daily work and play." At once Geometry was not dead and gray, but of living green and gold.

The Impulse to Try

So Expectation and Usableness—and let us add to these, the Impulse to try, are all good ways to get past the dead point with a child. The Impulse to Try, I said. Did you ever show a child a new appliance, whether machine or toy, that he did not ache to get his hands on? He wants the "feel" of it, he wants to see if he can make it go.

You slowly feed a little gas to your carburetor, and suddenly—Chug!—the spark leaps upon it and your engine begins to thump to be off. So start right, and you can depend on an explosion of animal energy from the child that will set his engine of action in motion.

He likes to see what he can do. And—like unto it—pretty soon he likes to show what he can do.

How to Score

Life is not a 100-yard dash. "Died on third" is an obituary that has application beyond baseball. Praise your child's fine

beginnings for his encouragement, but beware of easy satisfactions. Never let him show off without setting for him a higher goal.

Third base is only a point of departure.

Doing Handwork to a Finish

There is no joy in creatorship except the joy of a *completed* task. The reason many children get little pleasure out of tools is because they never finish anything with them. The boat that never sails, the machine that will not work, the plaything that nobody ever gets to play with, yield little satisfaction. We do them a real service when we afford them, pleasantly, but firmly, enough experiences of assured achievement to make them content with nothing short of it.

In a world that has no room for Jacks-at-all-trades we perform a patriotic service if we train up in it boys and girls who love to see a thing through.

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PLUCK

By MARGARET E. SANGSTER

See also COURAGE, FORTITUDE, and HEROISM

MOST fathers answer in the affirmative the question, "Shall my boy fight?" Few mothers do so without anxious thought and grave doubt. It would seem a nobler thing for a little fellow of ten or twelve to refuse to fight and to endure hard knocks with patience, than to hold his own on the playground by returning blow for blow. Yet the lad who does this, whether he be younger or older, is likely to be misunderstood, and observation, in my judgment, shows that in boy-life it is often necessary to win peace by personal valor. A boy who is known to be ready in the art of self-defense is not often molested by the bully, the latter being generally a coward. A mother hates to see her little man of ten disfigured by a black eye, though there are many worse things that may come to him, and she should not too hastily condemn him if he

stand up for himself at need in a fair fight. A boy should never tyrannize over one who is younger and weaker than himself. He should never fight a smaller boy. He should not hesitate for an instant to fight, if fight he must, preferably with his fists, in self-defense or in defense of a dumb animal, a little girl, a cripple, or a smaller boy. At least, this is the conclusion which I have reached after a good deal of thought on the subject.

Moral courage is a far higher quality than physical, and there are many times when it is braver to decline a fight than to accept one. Still, in a world full of perils, physical courage, inclusive of readiness, steadiness, poise, and quickness, should never be at a discount. I should be ashamed of a boy who would not fight to save a cat or dog from persecution at the hands of cruel tormentors. I should equally regret to see in a lad the sort of bluster and boasting that goes about with a chip on its shoulder, ready to pick a quarrel with anyone for the mere sake of strife.

Taking boys in general, we find them quite able to manage their own affairs without too much interference on the part of their elders. They have a robust love of fair play. Last summer, in conversation with a ministerial friend who understands boys and boy life, I was interested in his point of view. "I usually stand aside," he said, "when the boys have a dispute. As a rule, I find that if they are allowed to settle their own differences, even if the matter reaches the crisis of a fight, they shake hands and are good friends afterward."

Our boys are preparing for life in the larger world. Almost before we know it, they will be in college, in business, somewhere in the thick of the great fight that is always going on. We want them to be morally and physically fit for the conflict. In settling for ourselves the question, Shall the small boy fight, or shall he refrain from fighting? we must think of his future. The one thing he cannot do is to run away. He must not show the white feather. If he declines a fight, he must be strong enough to show in other ways that he does it through no lack of courage.

Only now and then, in other fields than this just men-

tioned, is a child called upon to show bravery—to do something heroic; every day in the life of an ordinary citizen, young or old, calls for pluck. Obstacles, ill-health, opposition of friends, resistance of competitors, failures, doubts, incessantly beset the path of all who try to progress, whatever line they follow. Sometimes they seem overwhelming, and often are so to the weak, but the plucky man fights on until he wins. "Fortune," said Sophocles, "is not on the side of the faint-hearted."

The plucky man thinks not of the number of the enemy, but of the value of what he seeks to gain or to defend. History furnishes many an example of this, not only in war, but in every sort of enterprise, and each is worthy of a lad's earnest thought. The best man in a baseball game is the one who plays hardest in a losing game. Is the score against his side? All the more reason for a cool head and untiring effort. A wrestler who, almost prostrate underneath a heavier antagonist, will not allow himself to even think of defeat, but stiffens his aching shoulders more and more as the pressure increases, has a good chance to tire his man out, and roll on top. Cæsar and Wellington and Grant won campaigns by fighting on when doubters said all was lost. The child who wrestles in that way with a bad habit or a besetting sin will overcome it. Many a man's life, many a great cause, has been saved by the indomitable pluck which clung to the last shred of chance. Mere physical courage, and even some moral courage, is often an accident of great natural vigor of body or will; but enduring fortitude against inner weakness or outer adversity may be taught, and it should be the duty of parents and teachers to plant it deeply in the minds of all the youth under their charge.

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POLITENESS

See MANNERS AND POLITENESS.

PRIDE

By WILLIAM BYRON FORBUSH

See also SELF-RELIANCE

ONE of our unused assets in child training is family pride. The enthusiasm with which quite a young child will greet the realization that he belongs to the great fellowship of his forebears is quite incredible.

I remember very well how the fact that my great-grandfather lived in a log cabin and that my grandsire was once chased by a rattlesnake thrilled me in early youth. I recall the feverish zest with which, early in my teens, I chased the hint that I might possibly have been descended from Governor Winslow of the Mayflower. I was disappointed in the result of my quest, but it was no small compensation to find that my line touched, far back, the Lincolns of Hingham, the ancestors of Abraham Lincoln.

Noblesse Oblige

Such associations are worth cherishing. I am sure my sons, if we had a fire, would think first of rescuing our revolutionary sire's commission signed by John Hancock. I know that when they went to Scotland it was almost with a feeling of proprietorship, because we had once an unlettered common soldier in our house who brought away his sword from Culloden. I cannot but think that even these modest evidences of breeding have conferred some measure of nobility.

I met one day in Virginia a charming girl, whose name was Mary Byrd Henderson. Everybody called her "Mary Byrd," which though cumbersome is pretty, and it was evident that there was not an hour in the day that she was not reminded that she was of the line of that fair mistress of the great house on the Potomac. That she would be at least a lady, even if a self-conscious one, could be prophesied.

So the use of the family names in naming a child is a good way to begin a child's pride in being worthy of his lineage.

Visits to ancestral places are made by children with an awe that is interesting and impressive. A grandfather is worth having if for no other reason than that he reminisces of a braver time that is gone. Happy is the home that has a tartan, a clan name, a family motto, a coat of arms, or even as I have, nothing more than a fire-box—anything that is a real and perpetual link with the past.

It is good to have a family relic-room in which to keep the crown jewels. Since family portraits are not often artistic and are often amusing to those not in the line, such a room is better upstairs. But a corner, a shrine to ancestor-worship is as useful to Americans as it is to the Chinese.

What Good?

In the first place, there is the joy of recognizing one's debt to the past for good blood and a noble record. I believe in talking much to children about the worth of heredity. I would tell them about our great American families, such as

the Adamses, the Edwardses and the Lowells, and what they have done for the country.

"But what is this but snobbery?" you ask. And perhaps my reference to the Lowells has reminded you of the verse:

> "I come from good old Boston,
> The home of the bean and the cod,
> Where the Cabots speak only to the Lowells,
> And the Lowells speak only to God."

I am not to be frightened by a name. Such pride works. "There are few more powerful incentives," says Dr. Michael F. Guyer in his work on "Being Well Born," "to make the best of one's abilities, or few greater deterrents from vice than family pride."

Developing the Clan Spirit

I believe very much in clan. "My family right or wrong." It does not need to make children look down on others, because as a matter of fact we all have villains as well as nobles up our tree, and the king of England is descended from a barmaid. But it does hold a family in a stout bond. It makes the children stand up for each other. It encourages them to keep the family secrets, and to act in such a way as to protect its good name.

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PRUDENCE

See also SELF-CONTROL

DOES your small boy play a game called "Never Touched Me"?

It is very simple. The child, whether on roller skates, pushmobile or afoot, tries to see how close he can come to being struck by a wagon or automobile without being hit by it. If he escapes, he wins the game. If he loses, they take him to the hospital and then call you up by telephone. The American Museum of Safety, New York, has a leaflet on this subject, which it would be glad to send you for your boy to read. It includes this placard, which you might put on the wall beside the place where your son is supposed to hang his hat. It reads:

Safety Always

Never fail to look both ways for automobiles and trucks before crossing a street. Keep eyes to left until the middle of the street is reached, then eyes to the right until the curb is reached.

Never play baseball, hockey or "shinny," tag or blind-man's buff in streets where automobiles and heavy trucks are constantly passing.

Never "hitch on" behind an automobile or motor truck, as you may lose your footing and be thrown under the wheels.

Never run pushmobile races in the streets. A pushmobile is hard to stop and may run right in the way of an automobile or heavy truck coming in the opposite direction.

Never play Never Touched Me *at all.*

Never take chances.

Always Safety.

Are You Alert?

The Safety First Movement is alert these days. In Brooklyn they distributed red membership buttons to children who have received warning instructions. All along the Pennsyl-

vania railroad pretty illustrated calendars were given to children especially intended to impress upon them the dangers of taking "short cuts" over railroads, playing on the tracks or using the bridges or rights of way for highways. But the only effective safety movement is that which is established in the home. What are you doing to keep your children safe this summer? There are four sources of danger about which every city child should be instructed as solemnly and explicitly as he is in the Ten Commandments. They are: Fire, electricity, gas, and trolley cars.

"Nevers" as to Fire and Electricity

These are the "Nevers" to teach your children about fire. Never buy any but "safety" matches. Never allow matches to lie around loose; put them in their box or match-case. Never scratch matches and use them to light dark closets or cellars. Never scratch matches in a place where there is much paper or rubbish. Never throw lighted matches anywhere, especially out of a window; put them out first. Never allow a lighted match to lie on the floor or street; step on it and put it out at once. Never carry matches loose in your clothing. Never play with matches.

The "Nevers" about electricity are two: Never touch a wire in the street; the wire may be "alive." Never put a piece of metal, such as a knife or screw-driver, into a socket if an electric bulb won't light.

"Nevers" About Gas and Trolleys

As to gas, teach the children: Never fail to turn off the light carefully from either a light or a range when through using it. Never light the range until you have opened the oven door.

As to trolley cars, in addition to the cautions about playing near them, teach your children: Never jump on or off a moving car. Never stand or sit on the car step, nor put your head or arms out of the car windows. Never get off a moving car

facing the rear. Never fail on leaving a car to look for passing wagons and automobiles. In passing behind a car Never fail to look to see if another car, automobile, or wagon is coming from the opposite direction.

It Is Not Brave to Dare

Turn these directions into questions and make a catechism of them and be sure your child can give all the right answers. Tell him stories about how caution was once necessary on account of wolves, bears, and Indians, and that men did not think it smart in those days to rush into danger. Boys and girls in the times of the early settlers didn't run out and tease Indians just to see if they would scalp them. Yet isn't standing in front of an automobile just to see if it will run over you, very much like that? A boy then didn't walk up to a bear to find out whether it would bite; but a boy now will pick up a wire to see if there is electricity in it. The settlers didn't leave doors of their houses open at night, forgetting all about the wolves that might come in. But to-day we are careless with matches and fire, which can eat up us and our houses as quickly as hungry wolves. Let us try to show as much sense and caution as these pioneers did.

Teach Them "First Aid"

The very best way to impress safety lessons is to associate them with first aid practice. Even a little child can be shown how to roll himself in a rug, blanket, or overcoat if his clothing should catch fire. He can be shown that the way to escape from a smoky room is along the floor. While he is practicing, you can impress the instructions for preventing fires. He can also learn how to give first care for burns, and how to relieve fainting and nose-bleed. He should be capable of telephoning the fire department and the doctor. If he is too little even to memorize his own name and address if lost, you can sew them to his coat and instruct him to show them to a policeman or a storekeeper.

An older boy is interested in the Boy Scout drills, which show how to wrap bandages, carry the injured, and resuscitate from drowning.

No child can live safely in a modern city unless he has been given all these instructions. He may never need to use the practice in first aid. Again he may some time save his own life or that of another if he is competent to do so.

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PUNCTUALITY

ONE of the hardest lessons a parent has to teach is that of punctuality. Perhaps one reason for this is that the mother herself is not always punctual. Many women, as well as many men, often fail to keep engagements exactly on time.

The habit of unpunctuality is a troublesome one, and it should be corrected in the home. It is here that the mother has the ruling of hours for meals, for rising, for going to bed; and when she makes her rules she should adhere to them. Breakfast at seven-thirty should not mean that the children are allowed to come straggling in anywhere from a quarter of eight to eight o'clock. Nor, if the youngsters are told to be in bed at a certain time, should they be allowed to sit up for a half-hour longer.

The habit of slow dressing is one that the mother finds hard to break. The child who is careless in this matter should be timed while he dresses himself as rapidly as he can without neglecting any part of his toilet. When he has been thus tested he may be told that he must dress within that time-limit every morning thereafter, and, if he does not, he should be reasonably punished, unless he can produce some good and sufficient reason for his tardiness. In one family the daughter of ten years of age who had proved that she could make her entire toilet in forty minutes, consumed on four mornings of each week an entire hour in performing this task, descending to the breakfast-room nearly a half-hour late. At last the mother hit upon a penalty that broke up the habit. When the child was late on account of slow dressing she was compelled to return to her room and disrobe completely, and then, beginning all over again, dress within the time originally set for her. This punishment was enforced but twice, and after that the little girl was always on time. This plan was more effectual than much scolding and many threats would have been.

A good way to enforce punctuality is to make the offender pay the penalty of his laziness. If, for instance, the child plays about the house instead of starting for school on time, insist that he himself find his scattered books and papers, and, if he is late, positively decline to write any note of excuse to principal or teacher. The fault is his own, and he should pay the price of his self-indulgence and carelessness.

But the mother must live up to her part by having meals at the hour that she promises to have them. The boy or girl who has to wait for breakfast until almost school-time should not be blamed for being late at his classes. The parent, in allowing such lack of system in her housekeeping, is inculcating habits of unpunctuality.

In some homes there is a habit of starting for church on Sunday just a few minutes late, and the little ones get to thinking that there is no especial harm in arriving at the sanctuary after service has begun. Insist that the children leaving for church or Sunday-school shall do so quite as promptly as if starting for day-school, or for some secular pleasure. When the habit of punctuality is established it is no more trouble to be ready a few minutes ahead of time than three minutes behind time. To dally at home until the church hour arrives, and then to rush off to the sanctuary and enter after service has begun, shows a lack of reverence for the sacred place and of respect for the officiating clergyman.

The reputation of being just a little late for every engagement is a harmful one, and will tell against a young man or woman going out into the world to earn a living. To be a person whom others can always count upon is to make one's self well-nigh necessary in any life-position one may select.

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PURPOSE

By EDITH E. READ MUMFORD

See also FIRMNESS and PERSEVERANCE

DELIBERATION is no easy matter. It is often hard to judge which course of action is the right one; it is often equally hard, when we know the right, to do it. For grown-up people, it is difficult. It is rarely easy for the child, and requires considerable strength of will. Such strength of will is the result of the training given in the first few years of the child's life; he cannot acquire it all at once. It is only as the result of education that his ideas can establish "those strong, stable, well-organized alliances, which will stand him in good stead, when the hour comes in which he is put to the test, either by a conflict of duties, or by the commoner conflict between a duty and a temptation." In this process of deliberation proper, this last stage in the development of the will, the child is called upon to exercise his moral judgment.

In what does this moral judgment consist? What do we imply when we use the term? We imply that the child, according to his age and experience, knew what was the right thing to do in certain circumstances; that he possessed the faculty of thinking over different alternatives, and of picking out from among those alternatives, the right, or the better, course of action; that he not only knew the right, but desired the right, and possessed the power to follow the right, when re-

cognized as such, with comparative ease. The child who does the right impulsively is a long way behind the one who deliberately does the right, in spite of the temptation to do the wrong.

The development of the will depends, then, on the development, separately and in unison, of these four, the desire for right, the knowledge of right, the habit of intelligent right action, and the power of self-mastery.

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READING

By HAMILTON WRIGHT MABIE

See also CULTURE and REFINEMENT

NO greater good fortune can befall a child than to be born into a home where the best books are read, the best music interpreted, and the best talk enjoyed, for in these privileges the richest educational opportunities are supplied. Many things are said to which he lacks the key; but the atmosphere of such a home envelops him in the most receptive years; his imagination is arrested by pictures, sounds, images, facts, which fall into it like seeds into a quick soil; his memory is stored without conscious effort. It is his greatest privilege that a life so large and rich receives him with unstinted hospitality and offers him all he can receive.

The boy who hears the talk of cultivated men and women at table about current affairs and subjects of permanent interest has the very finest of educational opportunities; the boy who listens to talk which is intentionally brought down to the level of his intelligence is by that act robbed of his opportunities. Parents make no more serious mistake than taking the tone of the family life from the children instead of giving that life clearly and pervasively, the tone of their own ideals, convictions, and intelligence. Nature does not present one aspect to children, another to mature persons, and a third to the aged; she presents the same phenomena to all, and each age takes that which appeals to it, dimly discerning, at the same time, the larger aspects which are to disclose themselves later on.

Children's Books

There are a great many so-called children's books which are wholesome, entertaining, and educative in a high degree; but they possess these high qualities not because they are children's books, but because they are genuine, veracious, vital, and human; because, in a word, they disclose in their measure the same qualities which make the literary masterpieces what they are. It is a peculiarity of such books that they are quite as interesting to mature as to young readers. Of the great mass of books written specifically for children it is not too much to say that it is a sin to put them in the hands of those who have no standards and are dependent upon the judgment and taste of their elders; a sin against the child's intelligence, growth, and character. Some of these books are innocuous save as wasters of time; many more are sentimental, untrue, and cheap; some are vulgar.

The years which are given over to this artificially prepared reading matter—for it is a profanation to call it literature—are precisely the years when the mind is being most deeply stirred; when the seeds of thought are dropping silently down into the secret and hidden places of the nature. They are the years which decide whether a man shall be creative or imitative; whether he shall be an artist or an artisan. For such a

plastic and critical time nothing that can inspire, enrich, and liberate is too good; indeed, the very highest use to which the finest results of human living and doing and thinking and speaking can be put is to feed the mind of childhood in those memorable years when the spirit is finding itself and feeling the beauty of the world.

This is the moment when the race takes the child by the hand, and, leaning over it in the silence of solitary hours, whispers to it those secrets of beauty and power and knowledge in the possession of which the mastery of life lies. This is the time when the boy who is to write "Kenilworth" is learning, with bated breath, the great stories and traditions of his race; when the boy who is to write the lines on Tintern Abbey is feeling the wonder of the world and the mystery of fate; when the boy who is to write the "Idylls of the King" is playing at knighthood with his brothers and sisters in the Lincolnshire fields, and the brave group of noble boys and girls are weaving endless romances of old adventure and chivalry. This is the time when, as a rule, the intellectual fortunes of the child are settled for all time.

Give Them the Masters

In these wonderful years of spiritual exploration and discovery the child ought to have access not to cheap stories, artificially and mechanically manufactured to keep it out of mischief, but to the records of the childhood of the race; his true companion is this august but invisible playmate. That which fed the race in its childhood ought to feed each child born into its vast fellowship. The great story-book of mythology, with its splendid figures, its endless shifting of scene, its crowding incident, its heroism and poetry, ought to be open to every child; for mythology is the child's view of the world—a view which deals with obvious things often, but deals with them poetically and with a feeling for their less obvious relations.

The dream of the world which those imaginative children who were the fathers of the race dreamed was full of pro-

phetic glimpses of the future, of deep and beautiful visions, of large and splendid achievement, and of that wholesome symbolism in which the deeper meanings of Nature become plain. Out of this dim period, when men first felt the wonder of the world, and felt also the mysterious ties which bound them to Nature, issued that great stream of story which has fed the art of the world for so many centuries, and will feed it to the end of time.

For these stories were not manufactured; they grew, and in them is registered the early growth of the race. They are not idle tales; they are deep and rich renderings of the facts of life; they are interpretations and explanations of life in that language of the imagination which is as intelligible to children as to their elders; they are rich in those elements of culture which are the very stuff of which the deepest and widest education is made.

Facts Plus Fiction

Now this quality, which invests Ulysses, Perseus, Thor, Siegfried, Arthur, and Perceval with such perennial interest, is characteristic of the great books, into so many of which mythology directly enters. The "Odyssey" is not only one of the great reading books of the race; it is also one of the great text-books. Shakespeare is not only a great story-teller; he is also an educator whose like has been seen only two or three times in the history of the world.

Teach a child facts without the illumination of the imagination, and you fill the memory; give these facts dramatic sequence and impart to them that symbolic quality which all the arts share, and you stir the depths of a child's nature. The boys whose sole text-books were the "Iliad" and the "Odyssey," and who learned, therefore, all their history and science in terms of the imagination, became the most original, creative, and variously gifted men who have yet appeared in history; they were drilled and disciplined, but they were also liberated and inspired.

A modern writer has happily described Plutarch's "Lives"

as "the pasture of great souls"; the place, that is, where such souls are nourished and fed. Now the great poets, novelists, historians, supply the food which develops a strong, clear, original life of the mind; which makes the imagination active and creative; which feeds the young spirit with the deeds and images of heroes; which sets the real in true relations to the ideal.

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REASONABLENESS

See also CONTENTMENT

REASONABLENESS is a degree of intelligence which lifts the little child into a world above that occupied by the full-grown animal. The animal is guided by instinct, the child by intelligence. Reason opens a door for the child into a new world.

"For smiles from reason flow,
To brute denied."

In attempting to teach reasonableness, the mother should often "sprinkle cool patience" on her heated brain. The world was not made in a day; it is not yet finished.

A child develops like a flower and needs soil, sunshine,

shower, and a full season. The mother's work is chiefly in assisting natural development. A very efficient service is frequently overlooked by mothers. It is the work of taking out the tangles. Not long since we saw two little lads wellnigh in despair over a kite-string that they had succeeded in getting into a seemingly hopeless tangle. "Let's give it up and take it to mother," cried one at last; "she can always get tangles out that are too much for us." There are many tangles incident to the development of reasonableness.

How early in a child's life can a mother teach it to understand a reason for "do" and "don't"? Reason is a power of the mind with which some children at birth are more amply endowed than are others. The training of a child, according to Dr. Holmes, should begin a hundred years before it is born. There are two words of Greek origin which mothers will meet in their reading, "eugenics" and "euthenics." The first has reference to what a child inherits at birth; the second to what it receives after birth. Some mothers will find comfort in the fact that Burbank can take a plant of poor heredity and develop a flower of great beauty.

There Is a Reason

"Mamma," "papa," and "no" are the first words in an infant's vocabulary. The first two words belong to the language of love and are readily learned and understood by the child. The last word of the three belongs to the language of duty and is more difficult for the child to apprehend. The little word "no" runs counter to the child's desire and demands a reason. A reasonable reason is the method of turning the current of desire from a wrong into a right channel. It is a custom to throw old shoes after a bride. There is a reason for this queer custom. It came into vogue when parents were in the habit of using their slippers to keep their girls obedient and good. There may be times as the child grows older when a very light slipper can be used to hold "no" in place until the current of a wrong desire is turned into the right channel. The slipper represents a power that guides the child before

reasonableness is sufficiently developed. That power is authority. A mother is the child's first God. The mother's breast is the child's first world, and her eyes are the stars first seen from earth. Her love is the infant's heaven, and her voice the divine authority. The most sacred moment in a mother's life is when she teaches the child to hold her right hand with its left hand and then to stretch out its little right hand to God to be guided by his love, authority, and reasonableness. To accomplish this the mother must be able to give a reason for the hope that is in her as she develops reasonableness in her child. Is there any rule to help the mother in this most important work?

A prominent educator has recently written "that education should follow three paths: First, the imparting of knowledge; second, the repetition for practice; and third, the development of ability to reason." The third branch, he writes, is the most important. "During his education the modern child is like a keg with a funnel in its bung-hole to receive the liquid poured into it. He is in a passively receptive state, taking no active part in the proceedings, except that he supports the funnel. Between the first lesson, "Baby, no, no touch stove! Burn, burn!" and Tennyson's lesson, "They who will not be ruled by the rudder will, in the end, be ruled by the rock," is one of mother's greatest educational opportunities for developing reasonableness.

Every mother should therefore learn the rules for clear and practical reasoning. Locke's four rules, translated into simple language, are: First, the finding out of proofs. When the mother tells the child that a candle will burn the fingers that try to grasp the flame, she must sooner or later give the child some proofs. Second, these proofs should be placed in a regular and clear order. The mother can readily find the one, two, three, and four order of events—the flame, the touch, the burn, and the pain. Third, understanding and imparting the relation between cause and effect. When the child sees or feels the connection between flame and pain the flame will spell "don't." Fourth, making a right conclusion. Blowing out the flame, or setting the candle out of the child's

reach, would not be a right conclusion. Reason will prompt the child to take itself away from the candle. This is the beginning of reasonableness.

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RELIGION AND REVERENCE

By RODERICK STEBBINS

CHILDHOOD lay in his mother's lap, looking out upon the world and yet not seeing it. The mystery of whither, whence, had not yet begun to oppress his soul. He seemed to understand more than the people who gathered around him. So silent and yet so wise, if he would but speak, it would be not with the wisdom of the ages, but with the wisdom of the divine freshness of soul. His father and mother were awed by his presence, their joy was restrained by their reverence. There were no shoutings and rejoicings, for their lips were silenced before the wisdom that Childhood brought with him.

As Childhood grew older, some of this wisdom seemed to depart, the knowledge of the divine disappeared, and, though he increased in age, to the eyes of his parents he grew younger. He became less self-sufficient and more dependent. The world into which he had come began to puzzle him. He asked questions; the knowledge that he at first appeared to have deserted him, leaving a great capacity to learn and to be led.

The Religion of Code

His parents began to feel their responsibility, not only for his clothes and food, which they had felt from the beginning, but for his thoughts and deeds. "How can we teach Childhood religion?" they asked each other over and over again. They had many plans. They bought a catechism. They had none in the house, for they had never studied it themselves; but, now that Childhood had come, they felt that here were definitions and descriptions that might do him good. Let him learn to answer the questions. In this way, perhaps, they could give Childhood a religion.

But this did not satisfy them. They felt that religion must be connected with life, and therefore one night the father brought home a book of morals which some one had recom-

mended to him as full of wise and valuable maxims. "Let us teach Childhood some of these things," he said. "Let him learn, Honesty is the best policy, A penny saved is a penny earned. If he learns these proverbs, he cannot fail to act according to them. When he is tempted to be dishonest, he will remember that dishonesty is a bad policy; when he is in danger of being extravagant, he will recall that the surest way of earning a penny is to save it."

For a while Childhood's parents were much pleased with the plan they had devised for giving him a religion. It was complete in all its details, it had the sanction of men of experience; it was no new idea, but had the authority of many years of practice. However, they gradually had suspicions that they were forcing something on Childhood that was not natural to him. Childhood's memory was good, and he learned all they taught him; but it lay unassimilated in his mind, and apparently made no impression on his thought or his life.

Nevertheless, he was gaining a religion, but a very different religion from that which they had planned for him. They found that his religion was coming, not from the ideas they taught him out of books, but from the ideas he obtained from the people with whom he lived, from what they said in their unguarded moments, and from the spirit that animated their lives. Childhood's parents noticed this, and they said to each other: "Can it be that our example is more to the religion of Childhood than anything that we can teach him out of books? Can it be that the spirit of our home, that our love and care for him, our patience, our corrections, the atmosphere of helpfulness that we strive for in our home, are more to Childhood than anything else in the world?" They fell to talking of the first days of Childhood's life. They recalled how wise he seemed, so much wiser than they, and said: "Is it not possible that all that wisdom still lies wrapped within his soul? May we not be making a great mistake trying to put man's ideas into Childhood's mind? And should we not rather help to unfold, give him the best of outward conditions, fresh air and sunshine, pleasant companions, duties within his reach,

and, above all, let him see the religion of manhood from which he will take what he needs for his own religion?"

The Religion of Atmosphere

Thereupon they threw away the catechism, and the book of morals they put on the highest shelf in the bookcase, until Childhood should be older; for they had become imbued with the spirit of the words of Carlyle: "Of this thing be certain. Wouldst thou plant for eternity? Then plant into the deep infinite faculties of man his fantasy and heart." They decided to rely not upon precept and definitions, but upon the simple, natural religion of the home, upon the great institutions of humanity, the family and the church, and upon what they showed him of God in nature and in his own soul.

Childhood was quick to recognize, to imitate, and to respond to all that was good about him. There was a common dependence and a common love in his home. He was growing up in an atmosphere of helpfulness and affection. No one in the house was living for himself alone; and, although Childhood could not understand or describe this, he felt the peaceful, helpful influence of such a spirit, he was made aware of the unity and harmony of the family life. He was a part of that life; he contributed to it; he could injure it by his temper and bursts of passion. And gradually he realized that only as he controlled himself, and as others practiced the same self-control, could there be the beauty of the family life that he loved. He and his father and his mother made a true family, and later on, starting from this point, he was ready for the great discovery of the family of God.

Church Religion

Childhood was taken to church when the proper time came. He was not merely sent. What his parents wished him to do they first did themselves. Childhood had strange presentiments in the presence of the church. He had watched his father and mother join other people on their way; he had seen that they all had a common purpose which he did not

understand, but it was something that people did together. When the time came for him to go, he was eager with curiosity to find what that something was. He did not comprehend the services, he understood not a word of what was said or sung, and yet he knew enough to realize that a common thought and a common purpose were stirring many minds. His family were not the only ones who lived for one another. There is a larger family still. He got a faint idea of humanity, of the brotherhood of man, and he took another step toward understanding the family of God.

The Religion of Incarnation

Of course, for many years Childhood's God was his glorified father and mother, and he could have no better God than this. One day Childhood fell and broke his arm. He was away from home; but his father came quickly in a beautiful carriage, such as Childhood had never driven in before, though he had seen many such and had looked on them with longing eyes. His father took him home, resting his little broken arm on a pillow, so that the jolting of the carriage would not hurt him overmuch. His father carried him in his arms upstairs and put him to sleep; and, when he awoke, the arm was bandaged and most of the pain had gone. From that time Childhood began to understand the love of God.

There were times when his father would take Childhood into the woods, would lift him upon his shoulder, so that he could peep into a bird's-nest and feel the thrill of awe that comes to the pure in heart when they see the tiny eggs or the downy songsters. At other times they, Childhood and his father and his mother, would sit upon some cool and shady bank and make baskets out of burdocks or whistles out of the willow, which Childhood would blow until an echo startled him, coming back from the distance across the meadow. He imagined that there was another boy whistling in the wood, and so his father told him of some of the wonderful things that he would learn about by and by, and all these wonderful things would be because God had made them so.

One year in late September or early October Childhood saw a long line like a black thread moving very fast across the sky. He called to his mother to come and see what it was, and she told him it was a flock of wild geese flying south for the winter, because the northern climate would be too cold for them. And, when the line had disappeared in the distance, she drew Childhood to her knee and read to him Bryant's poem of "The Water-fowl." He did not understand it all, but there was something solemn and wonderful in the thought that he was directed by God as the birds he had just seen were guided in their trackless flight.

Learning to Pray

At night, when Childhood was put to bed, he used to see his mother's lips move as if she were talking to someone, and yet he could not hear the words. One night he asked her what she was doing, and she said, "I am thanking God for my little boy, and asking Him to make him a good little boy." Childhood had always said a simple prayer, but now a new idea came to him. Prayer suddenly became larger than before. "Can I ask God for anything?" he inquired. "Yes, my son," his mother said. Then Childhood thought a moment, and prayed, "Please God, do not let any burglars come into the house to-night." His mother did not correct him, and he felt safer than ever before. Later, when Childhood grew to manhood, he had a different idea of prayer; but he never outgrew the faith that God takes an interest in our affairs, even if they be only a protection from burglars, and the spiritual relation between Childhood and God never deserted him with the years.

Listening to Conscience

It was not that Childhood was always good and never did anything wrong. There were many times when he had to be corrected and punished; but his father's face bore a grief harder for Childhood to bear than any punishment, and gradually, when temptation came to him, his father's face, pained and sorrowful, came also, and the temptation was overcome.

One day in early spring Childhood had been standing by a pond and saw a frog leap upon the bank near which he stood. He stooped down to pick up a stone, when a voice seemed to speak to him and say, "Do not throw that stone." He ran, frightened, to his mother, and asked her what it meant. "It was your conscience, my dear, the voice of God speaking to you." Thereafter the voice of God and his father's face, which was to him as the face of God, kept him safe from wrong.

The Great Companion

There was a Life about which Childhood used often to hear, the life of a boy in a far-away country in a far-away time. He was the son of a carpenter, and helped his father in the shop and his mother in the home. He was a strong, manly boy, and grew to be a strong and manly man. But his strength lay not in helping himself, but in helping others, in helping them by what he said to them, by what he did for them, and by the example that he showed them. A few men loved him as man had never been loved before, because he taught them to believe in God, just as he would have had Childhood believe in Him. He understood God because he was in sympathy with Him and called Him his Father.

One day Childhood was walking with his hand resting secure in his father's hand, and, looking up into his father's face, he said, "Father, yesterday in Sunday School the teacher was telling us how Jesus had said that he and his Father were one, and I thought that was just like you and me."

In this perfect sympathy and trust lay the secret of the religion of Childhood.

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RESERVE

See also SELF-CONTROL

THE pretty prattle of little children is winsome and attractive, but it is sometimes inconvenient and perplexing. A casual caller was invited to stay for luncheon. When soup was served, a little girl of six who sat at the table said to the visitor, "We never have soup except when we have visitors, for mamma says we can't afford it."

The unguarded speech of little children is not only troublesome, but it is sometimes dangerous, for designing and dishonest people take advantage of it and often find out the treasured secrets of a family.

The careful and observant mother must begin very early in trying to make a child practice delicacy in mentioning its physical needs and ailments. But most children are six years old before they can be made to understand that it is the sign of good breeding not to talk to outsiders about things which are purely private in their interests, and perhaps only suitable

for the family doctor and the mother. Reserve in all such matters should be enjoined.

As soon as children can distinguish their right hand from their left they should be taught reserve, which is but another name for self-restraint and self-control. The old proverb, that a little child should be seen and not heard, still holds good.

The habit of thinking aloud grows with years, until it assumes the garrulity of old age. Nip it in the bud. Begin at the fountain-head. Begin with the child. No locks, no bars, no bolts can secure the sacred privacy of a family so long as reticence and reserve are not practiced by every member of it. Some people are too old to learn, but you can begin with the little children and create the habit in the process of years.

No other creature in the universe has the power of reserve. It is the privilege of the human family to cover or conceal their thoughts when necessary. A decent gravity of expression may cover anger. Tenderness may hide itself behind compressed lips. Exultation may bury itself under downcast eyelids. A moment of joy may shelter itself beneath the wrinkles of the brow. There would be no absolute necessity for this reserve if the world were honest, but it is not; and it is a great and somewhat unusual gift to be able to conceal the emotions, bury the feelings, and master the passions.

How to Start This Habit

When in the society of strangers, little children should not speak until they are spoken to, and in all cases their replies should be restrained and dignified. But their manner should be perfectly natural. Lord Bacon says our behavior should be like our apparel, not too straight, nor too pointed, but free from excess.

Girls are much quicker than boys to discern this important feature in social life. If the girl is taught in early childhood to practice dignified reserve, it will become a second nature to her, and the young lady in society will distinguish between that sullenness which repels and that reserve which attracts. The power of concealment is worthy of admiration when

used in the interest of truth, purity, and honesty. Teach your children as they grow up to merit confidence by frankness, but at the same time to guard with fidelity and reserve whatever secrets may be intrusted to them.

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RESPECT

See also COURTESY

BY respect we understand that careful behavior, based on the feeling of consideration for others, which should be plainly enjoined, and even wisely enforced, upon the child mind. Riches and rank have no necessary connection with genuine gentlemanly qualities. The poor man may be a true gentleman.

Respect for Parents

Let us first weigh the importance of teaching children respect for parents. It is related of Louis Pasteur, the eminent French scientist, that when he was a boy at school he neglected his studies; but at last he recognized that his father had made great sacrifices for him in order that he might continue his education, and it was his respect for his father's memory that made him the great man he eventually became. Mohammed, in the Koran, enjoins respect for parents: "Ye shall be kind to your parents, and not grumble, but speak to them in

generous speech." "Children, obey your parents" is a Christian commandment. When differences exist between father and mother, they should, as far as possible, keep them from the knowledge of the children, as they are likely to create strife.

Sir Richard Steele said: "Fidelia, on her part, as accomplished as she is, with all her beauty, art, air, and mien, employs her whole time in care and attendance on her father. How I have been charmed to see one of the most beauteous of women which the age has produced on her knees helping on the old man's slippers!"

Nothing sits so gracefully upon children and makes them so lovely as habitual respect and dignity of deportment toward their parents.

Respect for Position

Next let us speak of respect for position. Nothing is more evident than the inequality of birth, of rank, and of station. Some are born in ease and comfort, others in poverty. But these conditions need not make even a child hopelessly dissatisfied with his lot. They may help him early to learn the necessity of showing respect to those whom circumstances have placed over him. First a boy should learn the meaning of respect of the child for the parent; then may follow respect of the office-boy for the head of the business; respect of the citizen for the magistrate; respect for the responsibilities of service in any public official capacity. In the ordinary walks of life the boy who is respectful is usually respected. Respect is the foundation of conscientious fidelity in private relations, upon which in turn rests the sense of honor in the citizen that makes him faithful in the discharge of duties to his town or city, to his State, or to the nation.

Respect for Age

In the next place we observe that the child should learn to show respect for age. In Oriental countries respect for the aged is a religion. It was taught as such by ancient sages of

the Eastern lands, and their precepts are observed by their followers to this day. Pythagoras, the Greek philosopher, who lived more than five hundred years before Christ, said that we should respect our elders, and wise teachers have repeated such sayings from age to age. How impressively does Elihu Burritt, the "Learned Blacksmith," speak when he says: "Bow low thy head, my boy, and reverence the old man who was once young like you. Bow down your head as you would be reverenced in your old age."

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RESPECT FOR LAW

By WILLIAM BYRON FORBUSH

See also CIVIC RESPONSIBILITY

A BEAUTIFUL white birch tree that stood beside a little pond in a public garden and overhung it with its dainty reflections and shadows was wantonly girdled the other day. At about the same time the labels that had been placed over some freshly planted rare seeds in a hot-house were pulled out and piled up together. Also some late-blooming blossoms were plucked and afterward thrown down on the grass.

The vandalism was traced to some half-grown boys. "What would you do about it?" I was asked, and the excited questioner continued sarcastically, "Turn them over to a modern juvenile judge, I suppose, who would pat them on the

back and send them home, gratified at their prowess? I, for one, believe in the revival of public spankings for such miscreants."

He was somewhat mollified when I acknowledged that I still found room in the world for the whipping-post, but flared up again when I said: "Why not try to find out first why they do it?"

"Why? I know why. The devil is in them!"

I persisted in my decision to try to penetrate to the causes before endeavoring to cast out evil spirits by the laying on of hands.

My investigations showed, even as I anticipated, that my friend's blanket diagnosis certainly did not cover all cases.

Many acts of thoughtless destruction are evidently the result of certain aboriginal impulses for which there has been offered no safer satisfaction.

Life as a "Movie"

One of these is native daring. I have just read this story.

John was grieving because he had no gift for his mother's birthday.

"Do not quarrel with little sister all day," suggested grandmother. "That would be the best gift she could have."

John agreed.

"Can't you see how much mother enjoyed your gift, John?" asked grandmother at night. "Why don't you do this every day?"

John drew a breath that came from his very boots. "I'd rather die, gran, than live like this every day," he said fervently.

The average boy wants life to be a continuous picture show. He craves to have "something doing." "What will the gardener say?" he wonders. "What will the cop do?" And if he gives any thought to the gardener's feelings it is with a sense of humor rather than of cruelty. It strikes him as amusing rather than disastrous that he should be obliged to fumble among his labels to get them all back in place.

As for the cop, he knows what he would like to do. He would like to chase him, and if there is anything that a young savage adores it is being chased. This, too, seems to hark back to primeval hunts and escapes.

Periodic Explosions

The reason he plucked and threw away the flowers was that he wanted to get them, but did not care to keep them. Here again we seem to have an almost prehistoric impulse, the collecting impulse, the feeling of conquest in successfully bagging the quarry. It is the hunting instinct turned around. This time he is the hunter, not the hunted.

Beneath all these is an even deeper impulse, the craving of physical vigor for outlet. He has restless, but empty hands. There is so much unused energy in a healthy, confined city boy that he is subject to periodic explosions. Such explosions are about as undirected as those of an exploding automobile. Excessive impulsions in a 10-year-old are unbalanced by control.

Gang Action

The tendency to follow a leader explains the extent of many depredations. Some boys who have nothing particular to do come abreast of an apple tree. One tosses up a stone and by chance brings down an apple. He says, "Mike, I'll bet you can't do that." Mike shies up a stick and proves that he has a good aim. Others, not to be outdone, climb the tree and throw down the fruit. Aside from their hunger, which was an after-thought, we have here a situation compounded of accident, emulation, giving and taking a dare, and showing off. All very normal and, under guarded conditions, perfectly salutary traits.

What They Don't Know

Something is to be said, in excuse, for ignorance. In the case of the girdled tree, this was the viewpoint taken by the park authorities, who posted on its dying trunk a notice care-

fully explaining how this kind of a cut destroys the sources of life in a tree.

I know of a citizen who caught some boys breaking street lamps with stones. "Why do you break your own lamps?" he asked them pleasantly. "They ain't our lamps. They belong to the city," they replied. "Who is the city?" he pursued. And he proceeded to explain how each city is composed of the city boys and their fathers whose toil alone can supply the money which pays for broken lamps.

Revenge may almost be ranked as a kind of ignorance. When a boy destroyed city property to get even with a policeman he is of course wreaking his vengeance only on himself.

Responsible Ownership

But with most boys it is the old case of the mischief of idle hands. Busy newsboys are not vandals. Where a public park is partly given up to human flowers and includes a playground there is negligible damage. The boy who chases and is chased in football does not need to measure speeds with the policeman.

Also we must make these boys insiders, and not outsiders. No Boy Scout or member of a school civic league destroys the common property. Get a boy to saying "our city" and "our park" and "our trees and flowers," and he will have no zest for demolishing what he calls his own.

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RESPONSIBILITY

By MRS. BURTON CHANCE

See also CONSCIENCE

A WISE mother once told me that as a matter of principle she gave each one of her children a task to perform in the home every day. It was not because they really helped; she often spent more time in showing them how to do what she desired than if she had done the work several times over herself. It was to develop in them an interest in the home, and a sense of responsibility and service.

A child cannot hope to reach his full power as man or woman without a well-developed sense of responsibility. This quality is absolutely necessary to character. It will rarely be found in persons who, as children, were not taught to think and act for themselves and for others.

In another home I know the five boys take turns in being "policeman," receiving every Saturday a quarter for the week's work! The policeman must see that the cat is in, the dog tied up, the lights out, the little sister's toys safely in from the porch, the house locked, the cloak room in order for the next day's boisterous exit at school-time.

Partnership Solves Many Problems

Children who feel that they share the responsibility of the home with their parents develop more easily and present fewer problems. They are happier and more loving because they are working side by side with their parents instead of being put away as "too young to understand."

Children understand a great deal—a great deal more than we usually give them credit for. They enjoy responsibility and they respond instantly and earnestly when an appeal is made to their individual powers. Do not deny them the inner warmth of this feeling that they are of use. It binds them to

you and gives them, through effort, a very real and enduring love of home.

Have we not all seen the child whose parents in trying to make him "perfectly happy" have removed from him all life-giving experiences? They think for him, act for him, suggest his pleasures, overwhelm him with toys, never allow anything unpleasant or distressing to be mentioned in his presence. What is the result? A cross, selfish child, without personal power or initiative, absolutely unprepared to meet the world, understanding none of its values. Having neither duties nor responsibilities, he has no deep spiritual experiences. Being of no use, he is unhappy. He is a failure, and why? Only because of his parents' short-sighted, selfish love.

A boy king is spared no rigors of early life. His childhood is stern, full of responsibility and effort. Each moment is accounted for, hard lessons are learned every day, physical endurance is practiced, diplomacy and courtesy taught, obedience made a law. Probably no vocation has a harder, longer initiation of effort than that of learning how to rule. Records of the daily life of the world's great kings show the austerity and difficulty of the preparation thought necessary by older nations to go into the making of a king. Beside these the life of the ultra-rich American boy is almost disgusting—shorn of everything that is hard and difficult, and that goes to the making of a man.

I have heard many fathers say, "I don't want my children to know anything about the hardships of life; they will meet them soon enough."

Though this may be all very well from the parent's point of view, is it quite fair to the child? Is it preparing him to live well? For, after all, in spite of the most loving parents' care and protection, each child has his own way to win, his own future to carve. Is it not better for him to have the main facts of life, as he must live it when he becomes a man, presented to him wisely and lovingly while he is yet a child? I think this is particularly applicable in regard to the question of money.

Let Them Share Your Anxieties

Even a very little child may be taught the value of money; that his father has to work hard to earn it, and his mother contrive wisely to make it last. He may realize this when scarcely out of the nursery without losing any of his natural cheerfulness and trust. And though some parents may disagree with me, I do not think it is ever too soon to shift a little of this particular kind of responsibility upon the children. A child would far rather feel that he is trusted by his parents and allowed to share any anxiety that may be theirs. He is happier if he knows how great a part money plays in life, and is taught to value it as the hard-won product of his father's toil.

Start an Allowance System

One of the best ways to impress the value of money upon the child is to give him a small allowance. By this means he has not only a practical lesson in how very short a way a cent will go, but he also learns which of the pleasures bought really pay, the box of candy that makes him sick, or the interesting game that affords him many hours of play; the pink ice-cream, so soon to disappear, or the little picture book that is his friend for years. Though he may not be able to put his impressions in plain words at first, he is learning valuable lessons, to be applied unconsciously to life as he grows older.

There is probably nothing which is so full of surprises to every one of us as our account book. Who has not said, "What, all this money gone already! What can I have done with it?" Then it is that the neat, unprejudiced row of figures stand out like sentinels before us pointing to our indiscretions!

Every boy and girl is better for having this experience in youth. A minute account of how his allowance is spent is a valuable training to the mind, developing the memory, teaching quickness in figures, accuracy, and also increasing that wholesome kind of wisdom which comes only from realizing his mistakes.

There is no training better for the child than the fixed

allowance and the daily keeping of the small accounts. It induces punctiliousness and precision of character. It teaches one of the most important lessons of life—prompt attention to money matters. It is doing the child an injustice to fling a careless dollar at his feet whenever impulse dictates, requiring from him no account of how it has been spent, but perhaps scolding him for extravagance when it is gone.

Let him want a toy, "save up" for it, earn it, and then possess it, for the moral struggle which is behind such an accomplishment constitutes and is the very core of joy.

Indulgent love, the foolish love of weakness, is to the child what a sickening twilight would be to the garden, drawing out weak, flowerless stems unable to bear either the heat of the summer or the frost of winter, and holding not one vital element upon which the baby child or baby plant can draw for the nourishment it needs.

What is the ideal mother-love? I think it is, more than any other one thing, the love which does not do for the child, but which stimulates the child to do for himself.

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RESPONSIBILITY TOWARD HUMANITY

See also SERVICE

SUCH subjects as social service, love of humanity, and universal brotherhood should not be thrust upon children until they have learned to be kind and loving to those around them—their brothers and sisters and the servants of the household.

But when they approach the years of maturity—say eighteen or nineteen—it is certainly time for them to study the social conditions of the larger life. The family is a little kingdom with the parents at the head, and all the citizens of this little kingdom must learn that they are members one of another, just as there is in the body a perfect unity, "and the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Very often "those members of the body which seem to be more feeble are necessary," and in the family it often happens that some poor weakling turns out at last to be the real strength of the home. No one can be spared.

The boy of eighteen and the girl of the same age have almost arrived at manhood or womanhood, and there ought to be no difficulty with the parents in instructing them that they have actually entered upon a larger life with all its extended duties and responsibilities toward their fellow-creatures.

Daniel Webster said that the most important thought he ever conceived was his sense of responsibility. An old farmer in New England, who had a somewhat trying time of it day after day, used constantly to pray that he might never cease to be interested in his fellow-men. It is this sympathy with humanity that removes the unnatural conditions of isolation.

In the American family, with its steam-heat, regular water-supply, and the milk brought to the very door, it would seem that life is sometimes made too easy for the children, and they are apt to take it for granted that the world was made

chiefly for them. To get all possible enjoyment out of life, without any thought of others, is an aim far too common nowadays among the younger members of a family. The mother should develop in her children of every age a general thoughtfulness for others. They should be taught that as the year comes round, with its many anniversaries, there are other birthdays than their own. Teach them to remember that the Master said, "It is more blessed to give than to receive." Then, when maturity arrives, this sense of responsibility toward humanity will blossom and bear rich fruit.

The young man and the young woman just entering the arena of life must realize that there are certain mutual obligations from which they cannot possibly escape, and that they cannot say with wicked Cain, "Am I my brother's keeper?" For nothing can be more clear than that in every walk of life we are members one of another.

This sense of mutual responsibility is the basis of true citizenship and true patriotism. Every member of the human family needs a helping hand, and the giving of this hand constitutes the freemasonry of everyday life. The man who believes that all men are brothers, and that the nation is but the extension of the family, is the ideal citizen.

This high sense of responsibility, as resting on each one, is well summed up in the words of Charles T. Brooks: "Everything which the real welfare of society requires, but which without tyranny could not be regulated by government, remains a responsibility on the conscience and honor of individuals."

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SELF-AMUSEMENT

THE word "amusement" had a childhood and a growth. The childhood of the word will naturally be better suited for the childhood of boys and girls. Full-grown amusements are too old for a child. The mother should therefore familiarize herself with the youth of amusement as well as with the amusement of youth. When amusement was born into the family of language it was named "muse." A "muser" was one who gazed about, pondered, wondered. It is a mental process akin to "day-dreams," sometimes called a "brown study."

"And the young girl mused beside the well,
Till the rain on the unraked clover fell."

An infant is a muser and spends happy hours gazing into space, seeming to look at nothing, but seeing something. The child is enjoying an intuition for self-amusement. The infant child and the infant word should be permitted to grow and develop together. The mother has outgrown the muser stage of development and enjoys full-grown amusement. The child should, therefore, not be carried from the nursery into the mother's drawing-room for amusement.

Children know how to enjoy life better than their parents, but their way is not as our way, nor their thoughts as our thoughts. Parents must become as little children in order to

get into the child kingdom as truly as they must become as little children in order to get into the kingdom of heaven. It is one thing for the child to amuse the parents, quite another thing for parents to amuse the child. A little child is a creature of one idea, parents are creatures of many ideas. It is therefore very difficult for parents wisely to amuse the child. Too many ideas spoil a child's happiness. Thoughtful parents know that what they call "amusing the child" is very often an effort to get the child to amuse them and their friends. The nursery is not a vaudeville stage. The child is a care, an expense, but should not be asked to pay its way as an amusement. There are other better ways in which a child meets its expenses. A Western paper says: "A baby serves a manifold purpose in the world. It makes men and women more unselfish, and furnishes the amount of trouble necessary to keep them comfortably busy. He sanctifies home, and gives the doctor an excuse to look wise. A well-ordered, well-born baby is a delight, particularly when he belongs to a friend, and doesn't spend nights in your neighborhood."

The child-word clearly reveals the fact that child-amusement is God-ordained self-amusement. It originates and develops in the child's mind. It is not a transfer-thought from mother to child, but an intuition of the infant mind revealed in expression and later in action.

A little child will get more amusement with its ten toes than it can from a ton of toys. Let the mother watch her child holding its little pink feet near to its mouth and learn her first lesson in its self-amusement. The mother should not give the child an artificial foot as a toy, be it ever so pink and cunning. This suggestion is almost an insult to a mother's intelligence. But the absurdity may help to eliminate some other toys equally detrimental to the infant's self-amusement. When the child has outgrown the age of a contortionist it will find other natural means of self-amusement.

Mothers should keep in mind that self-amusement should be directed along the line of self-improvement. When a child amuses itself by grasping its foot and making its toes touch its head, it has entered a gymnasium for physical de-

velopment. The energies of children are familiar to mothers. Professor William James once used, in another connection, the phrase, "unlocking of energies by ideas." This is the key to be carried on the end of mother's heart-string. There are certain energies peculiar to each mental development of the child. If the mother at the proper time will unlock these forces and direct them into proper channels the question of self-amusement will be largely solved. The "Chart of Suggestions" found in this book will tell the mother when to use the key suited to the energy of any particular age.

Amusement by Destruction

As the child develops self-amusement by destruction, it will be necessary to give it some simple toys with which to play. There is a destructive tendency in the child-life which precedes the development of its constructive faculty. Some one has said: "The child who cuts into the head of his drum to see what makes the noise is guided by intelligent curiosity, which will be useful in later years. But the child who, after knocking a brick to pieces to see what is inside, continues to demolish bricks for the same reason is not likely to become famous unless it be as a polar explorer." A child is not only a necessity in a well-regulated home, but it is a luxury. A good price is demanded for luxuries. Care, anxiety, breakage, and sometimes wreckage, are part of the price. "A baby is a joy forever until he begins to fall out of the second-story window, turn over the water-pitcher, hammer the china to pieces with his fork, and investigate the medicine-bottles on the shelf. Every baby is eternally trying to find out more than parents think he has any business knowing, and later acquires the habit of asking questions most difficult to answer."

Self-amusement by destruction must be carefully guided in its outlet to self-amusement by construction. At this point mothers will learn that guiding the child into self-amusement by construction will require more time, energy, and patience than simply to "amuse the baby." Blocks are

the best toys for the destructive and constructive periods of self-amusement. At first the child will build them up for the pleasure of destroying the structure. Later this self-amusement will take the form of construction. The child will then upset the toys for the pleasure of rebuilding them into a structure more beautiful than the one destroyed.

The growing ability for self-amusement will keep the growing child from loneliness and the grown child from a vain search outside of self for something to amuse.

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SELF-CONTROL *

By NORA ARCHIBALD SMITH

See also FIRMNESS

"He that hath no rule over his own spirit is like a city that is broken down and without walls."

AS there are many kinds of fire, from the quick crackle of dry sticks to the mighty sweep and roar of the full-fed blaze, or the sulky sputter and hiss that show wet wood, so there are many varieties of the passionate temper in children, each one needing separate analysis and separate mode of treatment.

To begin at the beginning, all observant mothers will agree that the first manifestations of this temper occur at a very early age, some time before short clothes have been considered, and that remedies for it are often applied entirely too late.

A child at the height of one of these accesses of rage is, in truth, an appalling object. Prone on the floor, kicking and stamping, flushed and screaming, biting and striking whatever hand is held out to him, swearing, if he be a child of the street, until the air is thick with sulphurous fumes, or, even worse, holding his breath until his face grows black and the eyes start from his head—he seems, in truth, a child no longer, but a creature under demoniacal possession. That the demon is one of his own rearing, tenderly nursed until it has attained its present monstrous strength, is of no moment, for what foes can a man have which shall be worse than those of his own household?

Let the Storm Wane

What may be done for him at the moment? Shall we punish him? As well put out a fire with kerosene. Shall we

* From "Children's Rights," by Kate Douglas Wiggin and Nora Archibald Smith, published by Houghton Mifflin Company, Boston. Used by special permission of the author and the publishers.

reason with him? As well reason with Vesuvius in full flow. Shall we try to soothe him with kind words and caresses? As well pat a cyclone on the back and coax it to be still. No; I assert boldly that the only thing to be done at this juncture is to let him alone, to leave the room, if there be another room, and in some remote corner of the house offer up a small prayer for the souls of his ancestors (including ourselves), who undoubtedly have some responsibility for the phenomena we have just witnessed.

The Noise Not the Serious Fact

In spite, however, of the fact that these blind furies are evil to look upon, as much so as convulsions, which they somewhat resemble, the child who is torn by them need not be at all despaired of. There are many faults which are far more difficult to cure, and this one commonly springs from no radical defect of nature, but rather from a big, savage force somewhere which needs regulating and putting to use. The passionate temper in children is regarded more seriously, perhaps, because it is so ill to live with. So it is sometimes with the unfortunate child of passionate temper, who, because his tumult so dins at the ears, gets a thousand times more reproof and punishment than his quiet little brother, whose faults lie deep and black at the bottom of the still pool of his nature.

Physical Causes of Passion

Let us consider for a moment the causes of this fiery passion; for, knowing these, it is easier to give relief. There is no doubt that violent fits of rage in children sometimes spring from purely physical causes. An eminent physician says that a child is often whipped for so-called "naughtiness," when what he needs is bed and a dose of medicine; and grown people, who know how difficult it frequently is to control the temper in sickness, can well believe this to be true. But, excluding temporary ailments, the child may be in a low-toned, neurasthenic condition, when his passions are all on the surface, when everything and everybody is vexatious, and when

he has absolutely no strength of will with which to resist the suggestions of his temper. In such a case nothing but careful and hygienic treatment can bring the body to its normal state and restore the balance of the emotions.

There are other cases in which unreasonable rage springs from some slight brain trouble, a pressure on some delicate fiber here, a nerve out of order there, some portion of the exquisite mechanism a little wrong somewhere. Persons familiar with the mysterious disease of epilepsy know that uncontrollable attacks of rage are among its common symptoms, and if there seems no other cause for violent temper in a child, this one should at least be considered.

Defects in Home Training

Perhaps the child has been accustomed to note, ever since he could note anything, that violent screaming always brought what he wanted; perhaps the very first time he gave way to rage he observed that parents and guardians flew like leaves before the blast, and the way was cleared for his desires; perhaps he has never been taught self-control in any appetite; perhaps he has been spoiled and petted and humored until he is a monster of caprice. If any of these suppositions be true, alas for the sufferer! for his only help will be within his own bosom, and in the long stretch of years before he learns the necessity of self-control the temper-demon will gain appalling strength.

There are possibilities, too, that the child has a strong will which some injudicious person has been trying to break, that he has been continually over-punished, that his keen sense of justice has been wounded until it cries out in pain, or that he has been fed on those "grievous words" which never fail to "stir up anger."

But here he is as we have made him, and what shall we do for him now?

Avoid Provocation

In the first place—and this is not weakness, but common sense—try not to enter into controversies with him, avoid

provocation, and endeavor to ward off absolute issues. Distract his attention, try to get the desired result in some other way, but give no room for an outburst of temper if it can be avoided, remembering that every stone broken from the city's walls renders it more defenseless.

Do not fret him with groundless prohibitions, do not speak to him quickly and sharply, and never meet passion with passion. If you punish him when you are angry, he clearly sees that he, because he is small and weak, is being chastised for the same fault which you, being large and strong, may commit with impunity.

After-Treatment

After one of these outbursts of temper, do not reprove and admonish the rebel until he is rested. The storm descended like a very hurricane upon the waters of his spirit, and the noise of the waves must be stilled before the mind can listen to reason. When the sun comes out, after the storm, is the time to note wreckage and take measures for future safety. Select some quiet, happy hour, then, in which you can gently warn him of his besetting sin, and teach him to be on his guard against it. Until this time comes, and he is in a condition for counsel and punishment, an atmosphere of grief and disapproval may be made to encompass him, which he will feel more keenly than spoken words. And when the time for punishment does come, let us try to make it, as far as possible, the natural penalty, that which is the inevitable effect of given cause; for, as "face answereth to face in water," so the feeling of justice within the child to the eternal justice of world-law.

Finally, let us be patient, but firm and unceasingly watchful, and let slip no opportunity for teaching self-control and cultivating strength of will; for we must remember that a passionate temper, if not early brought under restraint, is as dangerous a thing as a powder-magazine, differing only in that it needs no outside aid to produce an explosion, but can manufacture and apply its own igniting power.

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SELF-DIRECTION

WHILE the mother should insist upon obedience to her commands, she should, nevertheless, be careful not to give commands in matters where the child will come to no harm in making his own decision. For instance, when the baby wishes to take a toy to bed with him, show him several playthings suited to this purpose, and let him make his own selection. If there are a soft, woolly sheep and an ugly rag doll, and the little one prefers the doll, do not urge the sheep upon him. He has his own reasons for the choice, and you should respect these. Also if, as he gets older, there is a certain cup from which he likes to take his milk, let him have that cup. If he has a frock that he especially likes, put it on him as often as consistent with utility and suitability. A child with no will-power, with no self-direction, would develop into a sorry character. Moreover, if the little one learns that when it is possible for you to do so you will grant him the right of selection, he will respect your wisdom when the times occur in which you must make his decision for him.

Children are clear-sighted and have a keen sense of justice, and your reminder that "mother knows best" will satisfy your little one, for he will be sure that you *do* know best, or you would allow him to choose for himself.

When the child is old enough to walk out with you, and it makes no difference to you where you and he take your promenade, say to him, "Which way would you like to go to-day?" But, when he has once decided on the direction which he prefers, insist on going in that direction, not allowing him to change his mind or to waver from his decision. To permit this would be to encourage vacillation and feebleness of purpose.

So, when you are buying for your child of five or six years of age small articles the colors of which make little difference —such as mittens—consult his taste. If you find that he longs for red mittens when you had thought of getting gray ones, let him have the red. Not only will they please him, but he will have an opportunity to live with the color long enough to learn whether he really prefers it to any other. It is only by trying certain innocent things that one discovers one's feelings concerning them.

Half-grown boys and girls have a great habit of asking when an invitation comes, "Shall I go?" Unless there is some good reason why the invitation should be accepted or declined, the parent should insist that the choice be made by the child. And when the matter is once settled, the child must be held to his decision. One lad said to his mother:

"John Blank's mother invited me to her house for supper to-night. I did not like to refuse, so I said I would come. Now I don't want to go. What shall I do about it?"

"You must go, of course," said the mother.

"But there's something else I want to do," pleaded the lad. "Can't you think of an excuse for me?"

"You said you would go, and you must do so," was the firm reply. "The time to think is before you promise to do a thing, not afterward."

Young people find it easy to make promises and sometimes hard to live up to those promises. But even if the

child thinks the "living up" to his word is difficult, he must do it.

For example, if your daughter decides that she wants to do a certain piece of fancy work, or sewing, tell her to think the matter over calmly before making up her mind, and, when she has done that, supply her with the requisite materials and insist that she do the work she has laid out for herself. If she gets so tired of it that she detests it, never mind. She has chosen the employment, and, though she finds it disagreeable, it will assist her in the acquirement of the habit of thoughtful decision. By it she will also have learned much of the lesson which cannot be learned too early, that "whatsoever a man soweth, that shall he also reap."

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SELF-RELIANCE *

By DOROTHY CANFIELD FISHER

As soon as the average normal child emerges from babyhood his instinct for self-help emerges as clearly, with as much emphasis, as his instinct for getting his own way. And curiously enough he is usually forced to fight for the one as stren-

* From "Self-Reliance," by Dorothy Canfield Fisher, Copyright. 1916. Used by special permission of the publishers, The Bobbs-Merrill Company.

uously as for the other. If you will spend one day in watching a healthy child of eighteen or twenty months, you will come to the conclusion that he is straining every nerve to learn how to "do for himself" and his mother is straining every nerve to prevent him, except in certain ways, now stereotyped. Nowadays, remembering the famous Montessori buttoning-frames, she usually lets her little son try to button his own little coat; but she does not teach him how to turn the water-faucet and hold a cup to satisfy his interminably recurring baby thirst. With cherishing care she springs to serve him a dozen times a day, when almost any child of a year and a half can learn in five minutes how to do it for himself.

You Don't Do Your Baby's Talking for Him

The mother painstakingly repeats over and over the word the child is trying to pronounce, and she is not discouraged by the stumbling inaccuracy of his unpracticed little tongue. The fact that he is interested enough to try it is proof positive that he will soon be able to master it. She never dreams of saying: "No, dearest baby, 'kitty' is too hard a word for baby to say. Let mamma say it for him!" The absurdity of that is patent to her. But she does not with equal patience show him over and over how to carry a light stool about and use it to climb up in the armchair he covets. She says: "Does baby want to get into papa's chair? There, mamma lift him in!" And then mamma must lift him out, of course! This furnishes a delightful passage in mamma's life, with a chance at which all of us besotted mothers are only too eager to snatch, of hugging the sweet small body and kissing the round cheeks. It is quite a bother to show him over and over how to climb up on his stool and thereafter to watch over the first experiments, to safeguard the inevitable first upsets. But if she is looking out for the best interests of the small person under her charge, rather than for a good excuse to give him a hug, she will patiently insist upon the use of the stool, whenever it is possible.

Tools Are Keys to Self-Help

The stool, the cup, the stick, the bureau-drawer, the faucet, what are they but tools devised by human ingenuity; and the use of tools is one of the most important devices for training the young human animal to self-help. Being human he has a profound interest in tools, and is willing, for instance, to bend every energy to learn to use the lever, although he may not know its name for a dozen years. Is he trying to extricate from his sand-pile a buried stone? Don't pull it out with one jerk. Give him a stick, show him how to thrust one end under the stone and put his weight on the other end. You will find him a week later using the principle to force open a door that is difficult to open. Does the baby-girl find her doll-carriage will not go over the threshold? Don't lift it for her. Show her how to bear down on the handle so that the front wheels will be off the ground, and then how to lift and push at the same time.

The Building Power of Habit

And, of course, there is a greater principle involved than any law of physics. Back of all this stooping to observe minutely what are the capacities of a little child, back of all this ingenuity in devising ways for the two- and three-year-olds to make use of the ordinary apparatus of a home, lies the faith in habit, that great master of human life. No child is naturally passive. If we can avoid forcing him into passivity in early childhood, we need have no fears as to his capacity later to look out for himself. A little boy who at two does not ask to be lifted up on a sofa, but goes and gets a little stool to climb up and down, has set his feet on the path which leads surely and certainly to self-reliance. The three-year-old girl who can open and shut doors for herself, can put on and off her own wraps, and can get a clean dress out of her own bureau drawer, will not at seven ask her teacher to put her rubbers on for her. The little child who has discovered the delightful extension of his strength which comes from the use of a lever, will, when the time comes, seize eagerly on the

use of a hammer and saw and plane; and that means he will make things for himself, instead of asking somebody to buy them for him.

Any human being, young or old, who has once tasted the pleasure of competent activity, will never lack the instinct to do for himself. There is no surer beginning for the habit of self-help than the consistent training of the capacity for it. What people know how to do well, they like to do.

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SELF-SACRIFICE

See also UNSELFISHNESS

CHILDREN apparently take as much pleasure in reading about goodness as in being good themselves. They fairly wade in pools of sentiment over suffering heroines, while they themselves have no discomfort other than holding themselves in an easy chair. They enjoy listening to appeals to others to be good, particularly recreant brothers and sisters. They are

happy to join in condemning faults to which personally they have no leaning.

Substitutes for actual goodness appeal to them. They rejoice in giving away what they do not want. They are easily impelled toward sacrifices that do not matter. It is very easy to let these so-called "sacrifices" take the place of positive, useful service.

Pleasurable Sufferings

It must be this quest of cheap goodness that accounts for the bliss small children find in a good whipping. We say of a child that "he is spoiling for a licking." Despite our theories as to corporal punishment, we get goaded into giving him one, and, lo, what a miracle takes place. Calm, content, and love for all mankind ooze from him. He has committed his sin and paid its price—and the fun was worth it.

Some children indulge in what have been called "suffering sprees." They revel in despair. They rejoice in being misunderstood or neglected. They refuse comfort, so as to get more comforting. Children have even been known to accuse themselves of faults they have not committed, so as to enjoy the luxuries of penitence and of being forgiven.

Morbid Self-Pity

All this is very human, and very dangerous. Satisfaction is not a safe measure of values. Feeling is not conscience. Self-indulgence is not a sure stimulus to right living. Phillips Brooks spoke the needed message when he urged: "Indulge no feeling that is not the child of truth, and the parent of duty."

If you have a child who enjoys these morbid orgies of emotions do not crush his feelings, but have him take them out into the open. Bring him face to face with bright mornings. Show him how to camp out. Introduce him to good fishing. Develop in his body that general sense of well-being, which is the best antidote to brooding over a hot register. Disentangle his obsessions with sunlight and cure his love of self-pity by giving him something to do for somebody else.

Positive Exercises

The best introduction to benevolence for a child is to let him see real opportunities for service. He is of course appealed to more by physical than by spiritual necessities; he will appreciate the fact that a widow and her small children need food when he will not realize that the heathen need the gospel. So it is well to bring the child's attention to ways in which, by his own money or his own practical gifts, he can relieve misery. Stories, from biography or fiction, that make goodness practical are always wholesome. Such stories are found in the Treasury.

Without penalizing a child's allowance, it is always possible to enlarge his sympathies so that he will wish to use sympathy in his giving, and there is no better motive for money-making than the desire to use one's earnings to brighten the world. The suggestions in the tenth volume as to making and saving money have a bearing at just this point.

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SERVICE

By J. LEWIS PATON

See also CIVIC RESPONSIBILITY, RESPONSIBILITY TOWARD HUMANITY, and UNSELFISHNESS

WHEN Benjamin Franklin was asked, on one occasion, to pay for the university education of a promising boy, he said, no; he could not give the money, but he was willing to lend it. The offer was accepted and a deed was drawn up. The conditions of the loan were strictly laid down, and chief among them was this—the recipient was to repay the money, not to Benjamin Franklin personally, but by passing it on in after life to some other deserving scholar who without it would be unable to afford the higher education of the university. And I believe that this is still going on. I believe there is to-day at some one or other of the American universities a Franklin scholar who owes his chance in life to Benjamin Franklin, and is bound, legally bound, to hand on the torch and make possible for another what was made possible for himself.

What a splendid thing it would be, if every school boy, every undergraduate, felt himself, in the same way, I will not say legally, but morally bound to pass on to others the benefits he has reaped from the philanthropy of some generous founder. That debt he can never repay in person; his benefactor is dead; but the obligation does not on that account cease—it is transferred. And what William of Wykeham would say is what Benjamin Franklin said, "You may best discharge your debt to me by discharging it to your poorer brother."

How the Home May Train in Service

How is this to be done? The first society into which a child is born is the home. The society of the home is a type in miniature of the larger society of the nation, of the world. From the first possible moment, let the child serve. It is a

joy to a child to help its elders. Let it do as much as is possible to help itself, and as much as possible to help others. There are boots to be blacked, there are beds to be made, there are errands innumerable to be run, potatoes to be peeled, oranges to be sliced, berries to be hulled, bills to be paid; there are garden beds to be weeded, there is wood to be chopped. Whatever it is the child can do, let it do as much as practicable. The fault of your rich and comfortable homes is that the child learns only how to be ministered unto, not how to minister. And when it comes to lessons in manual training, I find no such feckless little fellows, none with their fingers so thumbly, as these from your luxurious and pampered homes. I remember seeing at Bilton Grange a motto, which I shall never forget. It is a new Beatitude and a new Commination:—

> "Blessed is he that hath learned to do things for himself,
> And cursed is he that hath learned only to ring the bell."

It is from this curse that the comfortable class need to be delivered. May I tell a homely story to illustrate how much a mother may do? A little boy sat by the winter fireside with his mother and the other children. He was a highly imaginative little fellow and his imagination was full of dreams of military glory and achievement. "Very well," said his mother, "the first thing a soldier on campaign has to learn is how to darn his socks. Here is a pair of your socks straight from the wash, and I will teach you how to set about darning them." That is the right sort of mother. She knows what to aim at, and she knows that it is best attained by a flanking movement rather than a frontal attack.

How Girls May Organize to Serve

I was going through the Girls' High School at Manchester, England, recently, and I found a number of girls sitting at the end of a corridor and working away busily at some Dorcas kind of operations. It did not seem to be a class for "making and mending," such as I have heard of, or indeed a

class of any kind. I inquired what it was and found it was "the Golden Rule Society" at work. Practically all the girls in the school belong to it, and the object is in simple, practical ways to do unto others as they would that others should do unto them. So they undertake certain wards in the hospital and the workhouse, and they make them bright and cheerful. They help certain orphanages and cripple homes and make the clothes and provide the amusements and toys and entertainments for them. Each girl contributes what she can. Some contribute materials, others work, others flowers, others again music and song. If a girl has nothing else to contribute she gives her services to carry things to the hospital or the workhouse or the orphanage. All give their time and all give their heart.

How to Train Boys to Serve Others

Now, girls have not only the aptitude for this work, they have the instinct for it. It is the same instinct that makes them love dolls and babies—the instinct of motherhood. Boys have no instinct which exactly corresponds and can be so readily exploited for altruistic purposes. Every girl has the instincts of a mother, but every boy has not the instincts of a father, except possibly the instinct of castigation. But every boy has the instinct of comradeship, and that shows the line along which we have to work. Boys go in gangs, and as a member of a gang any boy is willing to work for the gang to which he belongs. Exploit this instinct. He will exhaust his last ounce of energy and endure all manner of hardness, if he is playing for his side, or working for his cadet gang.

He will take an amount of pains, of which you hitherto believed him incapable, over his debating society, his field club, his glee club, or orchestra; he will scorn delights and live laborious days to help you in recataloging the school library, to edit the school magazine, to reorganize the school museum. Find out what each boy is fit for and see that he makes that serviceable for the common welfare as well as for

himself; let his promotion to the offices of responsibility depend on his zeal and public spirit. This will be his first lesson in civic feeling. Give that spirit, whatever the manifestation, its due meed of honor in the school. It all helps to train the conception of social solidarity and the social duties which that solidarity involves.

Getting Down to Those Who Are in Need

"Ah," but you say, "it is not his duty to his own comrades we wish to teach him, it is his duty to the poor." To which I reply, "Teach him first his social duty; don't attempt to make it too wide at first, let it widen of itself." Don't attempt too much all at once. Mutual interdependence is what you want to bring home to the consciousness at first, and this can best be done in the concrete and in the intenser life of the small society. Teach this and the rest teaches itself.

The proverb says that Heaven helps those that help themselves. It may be so, but I am certain that Heaven has a far higher and happier quality of blessing for those that help others. For these are those who are fellow-workers with Heaven in its unceasing work of redemption and renewal. "Well, God mend all," said Lord Rea. "Nay, Donald," was the reply, "but we must help him to mend it." And the Heavenly Father will hold him to be the best son who has shown himself to be the best brother. The best work our homes and our schools can do is to bring forth so plentiful a supply of such, that the spirit of willing service shall pervade and permeate all classes of our society—

"Like spring,
Which leaves no corner of the land untouched."

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SINCERITY

By EDITH E. READ MUMFORD

See also HONESTY

CRITICIZING ourselves, rather than criticizing the children, is a branch of Child Study the importance of which is, I think, too little realized. We are thoughtless in the presence of children, talk glibly about "little pitchers having long ears," and rouse an unhealthy curiosity by suddenly ceasing our conversation, by talking French, or by hinting at possibilities fraught with mystery to the child. These things are as tantalizing to the child as it is tantalizing to us to receive a letter with something scratched out so carefully that it is evident it was not meant for us to read! So-called "white lies" are told in the children's presence; gossip is talked; their questions are often thoughtlessly, sometimes untruthfully, answered; their looks and their doings are discussed in their presence; they are either "shown off" or thrust heedlessly into the background—and all the while the child's character is being molded unconsciously by the impressions so received.

I once read of a child who had been severely reproved by his mother in the presence of a third person for some childish fault which he had committed. The presence of the

outsider at all in the circumstances was hard enough, but, just as the child was leaving the room, he heard his mother make some remark to her friend, making light of the fault which she had before been treating apparently so seriously. He was a sensitive, serious little chap. The impression thus made was never eradicated. His mother's influence over him was lost from that moment.

Latent impulses of revenge or jealousy are often thoughtlessly encouraged by telling the child to "hit the naughty floor" when he falls and hurts himself, or by suggesting that "his nose will be put out of joint now," he is no longer "mother's pet," when a new baby arrives to share with him the kingdom of home. Such remarks are thoughtlessly made, they are not meant to be taken seriously—but a small child does not understand.

Our Unconscious Influence

The child learns more from what we unconsciously teach than from what we deliberately intend him to learn. Children reflect, to a large extent, in their point of view, that of the grown-up people around them.

"No irresistible Energy hailed them to church on Sundays," yet they went, and seemed to find no pleasure in so doing. If this is the result of the child's observation, can church-going be regarded by him as anything more than mere convention? If "father" always expects "mother" to wait on him hand and foot, grumbles if anything goes wrong, and rarely expresses gratitude, the boy's point of view of his mother is likely to be similar to that of his father. If we grumble at work, how can the children realize the blessedness of work? If we are selfish in our interests, are not the ever-ready sympathies of childhood likely to have died out by the time they have grown older, and their powers are ripe to use those sympathies for good?

If the example which we set the children, and which they unconsciously accept, is, as far as we can make it, a lofty one —then, as long as the boy does his duty faithfully, putting his

best energies into his life, we need not be over-anxious as to his point of view. His point of view influences his actions; but his actions, to an even greater extent, react upon his point of view, and these we can largely control in early years: temperament is, after all, only one of the factors which determine his outlook.

Six Big Principles

These, then, are the conclusions to which we are finally brought:—

The child's point of view should be lofty, and, as he grows older, it should widen, strengthen, remaining free from self-seeking.

We must help him to strengthen the better side of his nature, to acquire mastery over the weaker side.

Since his actions influence his point of view to an even greater extent than his point of view influences his actions, we must insist in childhood on the doing of many things which are right in themselves, even though the child, from his own standpoint, cannot understand their importance.

In so far as we exert our unconscious influence over him through our actions, words, and even our thoughts, and thus affect his point of view, we must realize the necessity of a high standard of life and thought for ourselves.

In so far as we, in our deliberate training of the child, consciously modify his actions and impulses to action, which, in their turn, influence his outlook on life, our dealings with him are more effective when we enter into and understand his point of view, and the extent to which, and manner in which, it differs from our own.

But, in striving to influence the growing child for good, we must ever beware of exerting an undue influence. The child's point of view should be his own. Even though some restraint is necessary, freedom to develop is even more necessary. He should preserve his own individuality.

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SUBMISSION

See also OBEDIENCE

IT is the opinion of many whose judgment is well worth heeding, that the first day of a baby's life is not too soon to impress upon the dawning intelligence the necessity of submission to circumstances and law—of obedience to authority and the value of self-control. For example, Dr. Emelyn L. Coolidge, an eminent specialist in the care of infants, declares:

"The cry of temper should never be given in to or the mother will regret it later. Baby's training must be begun from the first day. He should not be rocked to sleep, trotted, nor walked the floor with, nor allowed to suck his thumb or 'pacifier.' All of these habits will soon have to be broken, so why begin them? He needs all the love he can get, but he should be made a happy little blessing, and not a naughty little tyrant."

This seems a severe doctrine, but the last sentence explains and justifies it. It has been sagaciously said that the moment the first, or any, baby arrives, the question presents itself—"Shall the house adjust itself to the baby or the baby to the house?" No one who has seen the former condition will uphold that policy. Family love may center about a baby, but there is no reason why all the family should be upset for years by the whims of a little animal who hasn't

the least idea of what he is about or how it affects others. If you have a puppy that is worth raising, you treat him substantially as well as you do your son or daughter, but you don't hesitate to compel him to behave himself, nor do you disarrange your usual manner of life. The two animals are pretty closely alike for a while; and the mother might often save herself and her baby much trouble and sorrow then and afterward if she took a hint from the method her husband uses with his precious puppy.

Submission or Obedience?

To the average mother there may seem to be but little difference between submission and obedience; but submission is the forerunner of that obedience which must be the result of development and training. The learned Dr. Samuel Johnson defines obedience as compliance with law and duty, and submission as an acknowledgment of inferiority. The little helpless babe in the cradle, depending upon its mother for life and sustenance, is certainly not equal to its parents, and it should be made to realize this inequality from the very start. And just in proportion as the babe has been accustomed to adjust itself to circumstances will it find it an easy matter to take the next step in baby ethics, which is obedience to authority.

In modern maternity hospitals a crying baby is placed in the center of a large, soft, and comfortable bed and left alone to cry itself asleep. Very distressing to the mother and the neighbors; but the little one soon finds its true level, will give up the habit of crying, and not wait for the bottle or the bribe of a lump of sugar. Just as soon as the mother appeals to her infant through its appetites, and neglects to appeal to it through its moral feelings, she lowers the ideal in the child mind. Of course, great care must be taken to ascertain whether the cry is one of downright naughtiness or that of pain from one cause or another.

Almost every mother has to decide very early whether she or the newcomer is to rule. "If his mother is a washer-

woman, he gets no answer," as Mr. Abbott remarks; "she goes about her washing and he finds his place without much remonstrance. The children of the poor are blessed with mothers who have this problem settled for them by the gaunt hand of necessity. If, however, this lordling has been born in the purple, even of a very light shade, he has a good chance of seizing the scepter at the very first grasp. He certainly will seize it and wield it relentlessly, if his mother decides to do the easiest thing. Of course, there are cases which cannot be considered normal. Ordinarily, however, the issue is not long postponed. Probably it will be most distinctly varied over a question of feeding. The foundation of an absolute monarchy within many a plain American home has been laid by allowing the diminutive heir apparent to engage in midnight feasting when every consideration of orderliness commanded sleep."

This does not necessarily imply harshness or a Spartan indifference to the little one's discomfort, or refraining from the indulgent and comforting caresses which mean so much to both mother and child. "The divine plan," remarks Kate E. Blake, "seems to be to lead little children by delights as well as by pains to learn and understand."

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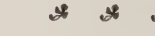

SYMPATHY

By MRS. THEODORE W. BIRNEY

See also KINDNESS

CULTIVATE sympathy in your children, but beware lest you overdo this and make them morbid. Like all other great truths, it is best taught by example. Children are naturally sympathetic. Looking from my window one day on the eve of a summer departure, I saw two little figures going slowly down the path, and carefully sprinkling something as they went. Upon inquiry at luncheon as to what they were doing, the eldest replied, "Oh, Mamma, we are sprinkling bread-crumbs, so the poor little ants won't get hungry while we are away."

Many heart-broken lonely men and women suffer so much before they attain unto the joys of sympathy with and of service for others, and this they might often have been spared had they been encouraged to think of others in their childhood.

If we could only know all that a little child feels and thinks, we should be so tender, so considerate of them; we hurt them in a thousand ways, we grown-ups; we are so absorbed with our point of view, we cannot see theirs, and some mothers and fathers never realize the full need for sympathy until the baby hands can no longer give that little tug at coat or skirts with which all parents are familiar, and the baby voice has passed forever from earth, and there remains only that unending tugging at the heart-strings, which we call vain regret.

Father Gets His Child's Viewpoint

Mary Wood-Allen relates that a young merchant, intent on business, while rushing across the city on his wheel, met with a collision, resulting in bruises and dislocations which kept him from active duties for a few days. The mental currents, which had been rushing out along lines of business activity, were sud-

denly checked, and boiled and seethed in irritation and rebellion. "It would not have been so hard," he said, "if I could have been let down easy; but this sudden stoppage from a point of intense activity to a state of enforced quietness is almost unbearable." One evening, while lying upon his sofa, he noticed that his little boy, a bright little fellow of four years, was remaining up after his usual bedtime, and, calling the nurse, he commanded her to take the child to bed. The little fellow resisted with kicks and screams, was scolded and slapped by his father into sullen acquiescence and carried off rebelliously to bed. "I declare," said the father, "that child is getting to be incorrigible. I shall certainly have to take him severely in hand."

This remark was addressed to a friend, a woman of experience, who, sitting in the room, had been a witness to the proceedings. The comment of the father opened the way for the expression of thoughts which were welling in her mind. "Did you notice what the child was doing when you ordered him to bed?" she said.

"Why, no; not particularly. He was playing, I believe."

"He was very busy," said the friend. "He had a grocery store in one corner of the room, a telephone in another, and a magnificent train of cars with a coal-scuttle engine. He was taking orders from the telephone, doing up packages in the grocery store and delivering them by train. He had just very courteously assured Mrs. Brown that she should shortly have a pound of rice pudding and a bushel of baked potatoes; had done up a pumpkin pie for Mrs. Smith, when he was rudely disturbed in his business by Sarah and carried off to bed. He resented, and probably if he could have put his thoughts into words would have said just what you did a short time ago—that if he could have been let down easy it would not have been so hard. But to be dropped suddenly right in the midst of business was intolerable. Now, he knows that tomorrow the grocery store will have been demolished, the telephone will have disappeared, the train will have been wrecked, and if he goes into business again he will have to begin at the foundation. You think your experience is hard enough; but

you know there are others at your place of business who are looking after things as well as they can. How would you feel if you knew that your store was demolished and had to be built up again from the foundation?"

"Oh! well," said the father, "but that is business. The boy was only playing."

"The boy's occupation to him was business, just as much as yours is to you; his mental activities were just as intense; the sudden checking of his currents of thought were just as hard to bear, and his kicks and screams were no more unreasonable in him than have been your exclamations and sufferings during the time that you have been ignominiously consigned to bed. You have been worrying over plans that were suddenly confused because of your accident; he goes to bed feeling that Mrs. Brown would be disappointed because she didn't get her rice pudding, and it was just as hard for him to bear this as it was for you to bear your experience."

"Well, what would you have me do?" said the father. "Would you let the child sit up all night because he is interested in his play?"

"No, but you might have let him down easy. Suppose you had given him fifteen minutes in which to rearrange his thoughts. Suppose you had called him up and said: 'Well, Mr. Grocer, I would like to give you some orders, but I see that it is about time for your store to close, and I shall have to wait until to-morrow.' No doubt the little grocer would have been willing to have filled your orders at once; but you could have said: 'Oh, no. Shops must close on time, so that the clerks can go home. There will be plenty of time to-morrow. I see you still have some goods to deliver, and your engineer is getting very anxious to reach the end of his run. In about fifteen minutes the engine must go into the round-house and the engineer must go home and go to bed, so as to be ready for work to-morrow.'

The Right Remedy

"Do you not see that this would have turned the thoughts of the child into just the line that you wanted him to go? He

would have been glad to close up his shop, because that is the way men do; and as the little engineer at the end of a run he would have been very glad to go to bed and rest. Instead of a rebellious child sobbing himself sulkily to sleep with an indestructible feeling of injustice rankling in his heart, as a happy little engineer he would have gone willingly to bed, to think with loving kindness of that father who had sympathized with him and helped him to close his day's labor satisfactorily."

"I see," said the father, "and I am ashamed of myself. If I could awaken him I would go to him and ask him to forgive me. Sarah, bring Robbie here."

"He is asleep," was the reply. "Never mind; bring him anyhow."

The girl lifted the sleeping boy and carried him to his father's arms. The child's face was flushed and tear-stained; his little fists were clenched and the long-drawn, sobbing breath showed with what a perturbed spirit he had entered into sleep. "Poor little chap," said the father penitently, as he kissed the cheek moist with weeping, "can you forgive your father, my boy?" The child did not waken; but his hands gently unclosed, his whole body relaxed, and, nestling his head more closely against his father's breast, he raised one chubby hand and patted the father's cheek. It was as if the loving voice had penetrated through the encasing flesh to the child's spirit, and he had answered love with love; and they will always answer love with love.

Parental Indifference

Nothing can compensate the son or daughter for loss of parental sympathy with their developing ideals, plans, and affections; nor can anything be more destructive of joy in one's children, or influence over them, than to let a natural and affectionate interest in whatever interests them chill into indifference. It is not the sympathetic parents who complain that their children do not confide in them. Blessed is that sorrowful daughter who can hear her mother whisper, "I know, dear, what a sore temptation it was; but——" Blessed

is the son, angry and troubled, whose father throws his arm across the bowed shoulders and says heartily, "I've been through it myself, old fellow. Fight it out and you'll come out on top. I know it, for I have been there!" Even punishment, inflicted in this spirit, serves its purpose of reformation, and leaves no grudge.

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THOROUGHNESS

By WILLIAM BYRON FORBUSH

See also CONSCIENCE

"DUTY is to do what you ought, when it is not too inconvenient."

You have never heard this definition given by your child, but you have watched him practice it. And if you are a typical parent you have abetted him by seeing that he should never be seriously thwarted. The result is that he has no fixed habits, and his decisions are made on the spur of the moment.

For this is the American spirit, among adults as well as children. We are a people who have always had our own way. We have insisted that each man should have a right to live his own life. And we have named this Liberty.

The kind of Liberty that we have fought for has quite another motive.

Liberty Depends on Duty

When we began to raise our national army the first thing we did was to reject 30 per cent. of the young men who had been called. And these men were rejected, most of them, because their vigor had been lost by living their own lives in their own way. With those who were accepted the task of the drill master was chiefly to create efficiency and to cure undependableness and uncertainty by a regimen that was based upon a new and inflexible adherence to duty.

In backing our soldiers we who were citizens had to come to a similar allegiance to what Wordsworth called the "stern daughter of the voice of God." One man said, "This coal is mine." "Yes," answers Uncle Sam, "but it is not yours to sell at $15 a ton." Another says, "This wheat is mine." "Yes," Uncle Sam says, "at $2 a bushel only." "This money is mine," we had all been saying. And Uncle Sam rubbed his chin and replied: "Mebbe. But it won't be long—unless you go across or come across."

We discovered the astonishing fact that we cannot be really free unless we do our Duty.

Precision in Joy-Riding

This is fundamental in child-training, and it would have saved Uncle Sam a lot of time and trouble if we had begun to teach it to our fighting men when they were children.

I started to learn to drive my car this fall. I thought I was well equipped to do it. I am old enough, I have average intelligence, I had the good will to learn, and considerable confidence. I found, to my surprise, that ability and good intentions had very little to do with it; the whole trick consists in establishing certain muscle habits. After I had done the right thing enough times, and without exception, I ran along without stripping the gears. I became as reliable and almost as automatic as the machine.

A Soldierly Little Boy

This is what a child must do. He must be drilled so persistently in doing what he ought that he will do it as a matter of course. It is what Napoleon called "cockcrow courage."

"I must go away to fight," a French officer told his little boy. "Here's my watch for you. Mind you take care of it. Don't let it run down. I want to find it right to the minute when I come back. And I want to find your mother well, not crying—and you, my brave little man, taking care of everything for me."

"Like the watch, father?"

"Yes, like the watch."

So he had to take simply terrible care of his father's watch.

Playing the Game

Of course, mechanical habits are only lockstep, and are as unreliable as a prisoner on parole or an unvaccinated infant. How are we going to get self-propelling Duty, the kind that moves on after parents have stopped shoving from behind?

The answer is, by giving our children experiences of the liberty that Duty gives. There is a joy of self-mastery that is as exultant as that of the mastery of a car, the exuberance of knowing that one's body is a fine machine, under control and capable of splendid attainment. I have always thought that Theodore Roosevelt must have been brought up by his father with many such experiences. This accounts for what has been called his "being good so loud." We want children who play the game, and who do good because they like it.

Spartan Pluckiness

The other day a college student was conferring with his favorite professor about his course. He was getting pretty well crowded. "Why don't you drop German?" suggested the professor. "You are not very good in it." "Right. It is my

worst subject," was the response. "And that is just the reason why I want to keep on with it. I wouldn't like to think that I could be conquered."

You remember about the Spartans? When a general who thought of invading them asked a traveler about them he reported: "They have but one garment at a time. They sleep on the floor. Their currency is of iron, so that no one will covet it. They are unconquerable. For when they are told of the enemy they do not ask 'How many?' but 'Where is he?'"

If we can get this conception of Duty into our children we shall not need to worry about our national liberties.

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THRIFT

See also BUSINESSLIKENESS

MORE comedies and tragedies center about childhood's early connections with finance than any other one experience. Their sources of supply are so uncertain. They have no foresight. Their wants are so imperative and immediate. They become so easily bankrupt, at marbles and other games of chance. Their storekeeping experiments are undependable.

Their uncles fail them. They discover, as we adults do, that "dignified credit" soon loses all its "dignity." Their creditors are always insistent. Their partners abscond. Parents are so unpitying.

And yet although, as the apostle tells us, "the love of money is the root of all evil," a wise training in the use of money is the root of all kinds of good.

Begin Right

Money may have educational value from the start. If you believe this, if you believe that a child of five is not too young to begin to learn to be wise and responsible, you will not make the foolish and indulgent mistakes that are being made daily all about you.

The prime essential in money education is that the child shall know what he can depend upon from the very beginning. There is no possibility of helping anybody to learn anything of value if his income is the product of whim, or if it is extorted in fragments for fragmentary needs, or if he is the recipient of lavish, but uncertain, gifts from various careless relatives.

Definite Income

There should be a plan, a budget. This should leave no room for "hold-ups." If the child is going to tease anybody for funds, arrange it that he must tease himself.

On a small scale his income should approach adult conditions. The idea, when he is little, is that he is a junior partner, entitled to his own share of the family income. In return for this he engages to perform cheerfully a reasonable amount of the general service of the household.

What to Pay For

He should not be able to suddenly augment this total by spasmodic errands evidently thought up suddenly for the purpose. He ought not to be paid for having his teeth pulled, for

refraining from smoking, for being polite, or for any other way of doing his duty. On this principle he ought not to be recompensed for fine marks in school, but since there are so few other ways he can accumulate extra funds, it might be conceded that a certain number of "A's" are works of supererogation, for which a small fee may be promised.

In general he should understand that the amount is limited, and that, like us who are older, if he needs any more he must find some way to work for it, or go without.

What is His Own?

It is good to give the earliest allowances in pennies, so that the child may more easily compute their spending power. If he insists upon a loan, lay out the total for two or three weeks on the table, and take a few pennies from each pile, so that he can see clearly what his position is going to be if he mortgages his future. It is wholesome to let him pay interest on his obligations. But do not often let him buy anything that he cannot pay cash for.

The allowance, once given, should be sacred. Do not penalize it for his peccadilloes. Do not rob it for benevolence. Let his giving represent a special, voluntary sacrifice. If he breaks something, try to find some fresh way for him to earn the funds for replacing it. Do not force him to put it all in the bank. Let this, too, be a habit whose value he learns.

Let Him Try

If a child wants to try some experiment in traffic or manufacture, let him do it, unless it is wholly chimerical. A lemonade-stand is not a very useful or profitable transaction; let him prove it.

So as to spending. The only way a child can learn to use money wisely is not by saving, but by spending. He must have a laboratory. He must make some mistakes. In general, know but do not control his expenditures. The best way to guard these is by a wise method of furnishing the income.

He is the only one who can find out, from the way this serves him, the values of things.

True Values

The times demand that we give this subject thought, even with our small children. We want to set up sane ideals. On the other hand, we do not wish to cultivate uncanny shrewdness, nor, on the other, selfish materialism. We will not act as if a savings bank were our house of worship. Neither will we lead our children by gay store windows on uncontrolled "shopping trips."

Money is not magic. It does not fulfill all desires. It is a tool of life. And even a little child can be trained to wield this tool wisely and generously.

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TIDINESS

See ORDERLINESS.

TRUST

By EDITH E. READ MUMFORD

THE tiny baby, a few months old, is lying awake in his cradle, ready for his evening sleep; his mother is kneeling beside him, her head reverently bowed, her hand holding his in her warm, soft clasp. She is praying to God—praying that He will care for her baby through the coming night, care for him in the coming years of youth and manhood. The touch of her hand, the sound of her voice, the sight of her face, as she kneels there in the soft firelight, from the first, in some dim way, vaguely modify the contents of his little mind—even though, as yet, he can understand nothing of what it all means. Still, as each night she prays; as each night, month after month, this same group of sense impressions has been passively received in his baby brain, invariably registered, then unconsciously analyzed and compared, gradually the group, as a whole, stands out in his mind with a certain degree of definiteness. In the same way he had come to know the sequence of events associated with his bath and his feeding; had come to know his mother, his father, his toys—so far the process of acquiring knowledge has been the same: first, observation and recollection, then comparison.

Early Religious Feeling

Is it not clear that, from the first, there must be a difference between the growth of the child's knowledge of God and his knowledge of other matters—a difference more marked, according to the child's natural responsiveness, and according to his native spiritual endowment? For when his mother

prays, her attitude, her tone of voice, her expression of face, the very touch of her hand, are different from what they are at any other time and under any other circumstances; and to this difference the child instinctively responds. Silently and unconsciously, her reverence, her love, communicated to him, in some strange and exquisite way, along the chords of human sympathy, call forth in him, almost from the first, feelings akin to her own. What she feels, he, too, begins to feel; and a child is capable of religious feeling long before he is capable of religious thought.

The Influences that Support Trust

Various influences combine to strengthen this feeling. When, on Sundays, he and his mother listen to the solemn pealing of the organ outside the church door; or when, in the evening, she plays to him in the soft firelight—again and again, the sacred music arouses and deepens within him the same quiet sense of awe, which he experiences each night when his mother prays. Then, as he grows older, at night he kneels by her side, his head bent reverently, as she has taught him, over his folded hands. The emotion of reverence is sustained, held together, as it were, by the attitude of reverence, as water is held in a cup; and the gentle folding of the hands, the kneeling attitude, the quietness, all combine to deepen in his little soul the religious feeling.

Then, gradually, this feeling is welded into an ever-closer intimacy with his growing thought, by the use of language on the part of up-grown folk. For always, when his mother prays she speaks to One Whom she calls God; and as he becomes able to understand she tells him that it is God Who has made the daisies, the lovely sunshine, the wee kitten with which he loves to play; that it is God Who has sent him as a gift to mother to make them both so glad! As well as the daddy who romps with him morning and evening, he has—so his mother tells him—a Father Whom he cannot see, a Father Who has given him that very daddy, and Who loves him and takes care of him all the time.

And so, day by day, he comes to "know" more of God; and these various impressions of thought and of feeling, which for him, in his childish experience, have gathered around that one Great Name, slowly and unconsciously sift themselves out and become welded into one. A definite conception, united with a definite emotion, slowly builds itself up in the child's mind—a conception of an Unseen and Loving Father, Who, even though unseen, is yet known and loved. Big-hearted Lewis, when he was only two years old, said once, "I love Him as much as father and mother, because He gave them to me"; and timid Ronald, about the same age, found comfort in the thought that he was "kept care of" by Him. "He *is* a good God to keep care of me like He does," the little lad used to say.

The Child's Response is Love

Every source of joy finds a loving response in the child-heart, and he comes to associate that joy with God. "Please God, make everybody happy—mother and father, auntie and cook, and the cat, and take care of them all," prayed Maurice, when he was three years old. This same little fellow, happy in the possession of a particularly loving nature, out of the goodness of his heart, unprompted, each night, used to say: "Please, God, I thank you for this good gift of loving." Where the thought came from, or how he came so to express it, his mother could not say, but, slowly and unconsciously sifting out his repeated experiences, he had learned to "know" God as the Giver of all good gifts—and, in his baby way, he revered Him and gave Him thanks.

What If Teaching is Postponed?

There is, I feel sure, no doubt but that real knowledge is most easily attained, whatever the age of the child—a knowledge which almost of necessity goes hand in hand with love—when the child's first thoughts of God come to him from his knowledge of his mother's own religious life; of her submission to, and reverence for, a Power greater than herself.

Merely to tell a child about God, and then to teach him a simple form of prayer, is but a poor substitute for leading him to "know" God. Second-hand knowledge can never be a sufficient basis of intercourse. Love is the necessary foundation for prayer, if it is to be real.

The general process of growth, in the case of the older child, must follow the lines already traced in detail, in the case of the younger. When we first "tell" him of God, we have but sown the seed of knowledge; and, for any self-expression in his religious life, we must wait until the plant has begun to grow, yielding, in its turn, the fruit of love.

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TRUSTWORTHINESS

THE best way to make a child trustworthy is to trust him. Have the son know that you depend upon him for certain things, and that as he proves himself worthy of that confidence you will confide more things to his care. With the little girl, tell her that you depend upon her to keep the nursery floor free from scraps of paper, broken toys, etc. One mother had what was known as "a toy-box," divided into compartments, and each child was expected to keep his or her compartment in perfect order. Just before bedtime the room was "cleared up," and mother "trusted" each child to put his toys away neatly. The sense of responsibility had a better effect upon the children than would reprimands or scoldings. Let the boy feel that his own especial belongings—his skates, sled, etc.—are intrusted entirely to his care, and that if he neglects them and they are injured by this neglect, he will be the loser.

One boy was allowed to have an air rifle on condition that he pay out of his pocket money for any damage wrought by it. At the end of a month his pockets were empty, but he had learned a lesson in consideration for other people's property. Such lessons are as hard for the parents to witness as for the children to endure, but they are necessary, and the earlier in life they are acquired the better it will be for the child. "I forgot!" is a poor excuse when the damage is done. Train the child to remember that

"Evil is wrought by want of thought
As well as want of heart."

In the same way show the child that you trust in his word. One little girl made a false statement to her mother. When she acknowledged her error she expected that the parent would refuse to trust her again. "What are you going to do the next time I tell you a thing, mother?" she asked.

"Believe you," replied the mother.

The child could never again bring herself to tell a falsehood to one whose trust in her was so great.

Do Not Help

The parent must resist the inclination to increase the heedlessness of the careless child by putting no matters of trust in his hands. Often the thoughtful girl has laid upon her tasks that should be intrusted to her harebrained sister. Make this same harebrained girl do certain things regularly and methodically. These things may seem to the grown person mere trifles, like folding up and laying away a hair-ribbon after wearing it, or placing the school-books upon a certain shelf when studies are ended. But act as if these tasks were of great importance—as they are when one considers that they are all helps in the formation of character. If they are neglected, insist that the culprit stop any game, no matter how interesting, and do the task properly before she is allowed to rejoin her playmates. The child thus learns that one's duty, not one's pleasure, is the chief consideration in life.

By saying, "Just this time I will hang up this coat, or put away these skates, and not call the boy all the way into the house for such trifles," the mother teaches her children to shift their burdens from their own shoulders to the shoulders of others. Such unwise love is a mistaken kindness, a direct injustice to the little one.

With each year added to the children's ages there must be added some responsibility. Make them take these as a part of their life-work and life-discipline. Do not spare your son and daughter the duty or trust fitted to their years if you would have them become trustworthy and dependable men and women.

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TRUTHFULNESS

By ELIZABETH J. WOODWARD AND MARY L. FLINT

See also HONOR and SINCERITY

IS the child truthful? We no longer consider the untruths of children as deadly sins. We recognize that the young child is unmoral, that we have to teach him the difference between right and wrong. His unformed mind holds only vague measures of time, space, and quantity, and knows no line between memory and imagination. "Yesterday" means all past time, "tomorrow" or "next week" means all the future. More than three or four things become "twenty" or "five hundred" as he tells the story.

Ignorance and Fancy Favor Untruth

The child's vocabulary is limited; he is uncertain as to the meaning of what he hears. This we must recognize in talking to him as well as in asking his version of any happening. We must allow, in listening to his story, for his actual lack of knowledge, for the difference in standard between child and adult, for the desire to please, for the instinct to follow the line of least resistance, for the double personality of some children, for the vivid imagination, the short memory—that is, associations not yet made with sufficient force and frequency to be clearly recalled—because these conditions explain many of the amazing statements and baffling non-truths that we receive. We are here to help him draw a clear line between memory and imagination, to teach him clearer measures, and whenever possible to avoid giving him occasion to say what is not true.

In the story of the Elder-flower Mother, Hans Andersen tells of a little boy who has taken cold by getting his feet soaking wet. His mother has put him to bed and is making elder-flower tea for his medicine. While the tea is steeping a friendly old neighbor comes to ask for the little boy's health.

The mother complains that she cannot imagine how he got his feet so wet. The child tries to avoid the unsafe topic by hastily asking the visitor to tell him a story. "Yes, I will tell you a story," says the old man, "if you will first tell me how deep the water is in the gutter in front of your school." "Just over the tops of my rubber boots," promptly answers the culprit.

Is the child honest? Does he accept or give unlawful help in the preparation or presentation of his lesson? Does he "cheat"? Probably he does; why shouldn't he? If he does not know whether "who" begins with "h" or "w," why should he not look on his neighbor's paper to find out? Just emancipated from the help of objects in number work, he is not sure whether 4×6 makes 18 or 20 or 24; why should he not see what that very sure little girl in the next seat thinks about it? His teacher wants him to try, and isn't he trying?

We Must Help Him to a Standard

A little child's first cheating is unmoral, but when a child who has tasted of the Tree of Knowledge of Good and Evil cheats deliberately, punishment should be swift and sure. We can refuse even to look at his written paper, or destroy it in his presence, or refuse to credit him with the oral lesson. To a child who can understand we picture the consequences with suitable vividness—the weakness of his power over his own eyes and ears; the loss of his own time and to his store of knowledge; the disgrace attendant upon cheating, among older girls and boys; and the intolerable contempt in which the world holds a "grown-up" cheat.

We have to help him establish his standard as to taking what is not his own. The word stealing enters his vocabulary early, but its real meaning remains vague for a long time. At home, the sugar is his, at school it is not his. At home, paper, pencils, erasers are his if he can find them; all things are his except the "mustn't touch" variety.

The collective instinct is strong during these years before the child is ten—think of a boy's pockets!—and temptation

comes with it. It is good to collect stamps and innocent to collect picture postcards, but pencils and erasers are to be avoided, for at school the pretty sets, gay with gold and colors, tend to confuse the growing distinction between mine and thine.

Each Type Requires Separate Treatment

Since children of varying temperaments are tempted to tell lies from different motives, the temperament must be studied, and each type of child must be helped and strengthened according to his especial need. Far more frequently than many parents and teachers realize, young children are untruthful because they are morally vague and mentally lazy. They lack primarily mental energy and intellectual perception. They cannot or will not focus their minds correctly and steadily on the objective point, and therefore they see distorted or misty images instead of clear-cut and well-focused objects. This sort of child must be forced vigorously but patiently and persistently to look into his own mind, to take pains to see things as they are, to admit his own errors, and to be ashamed of lazy, hazy impressions. This treatment must be repeated, and all possible pressure be brought to bear until clear perception and conscientious insight have become mental and moral habits.

Even the most truly good and honest child sometimes sees awry and needs temporarily corrective lenses. One little girl, who had done something a bit underhanded, said to me: "I really and truly did know inside that it was wrong when I did it, but I didn't know then that I knew it was wrong!" A bewildering but perfectly truthful confession!

Another type of child is the conscientious, but timid—the self-protecting lie leaps to the lips before the conscience has time to protest. Children of this type are not difficult to reform since they are not wrong-minded, but are merely frightened. They must be taught courage, and must learn to make the prudent pause, which will give them time to think before speaking; they should receive encouragement, confidence, and implicit belief. A timid little girl once made a statement to

me, which I accepted at its face value. Later on she came to me privately in much distress and confessed that she had told me a lie, because she was frightened, and added that she was "terribly" ashamed because I believed her. The moral effect of my unquestioned belief of her statement was great enough to overcome the timidity of this shy and sensitive child and to give her moral courage to confess, and moral courage, once thoroughly aroused, will never hereafter desert her in time of need.

Don't Be Too Hasty

Let me say just here that it seems to me that parents and teachers sometimes lose opportunities for the moral uplift of children, by judging them hastily or unjustly. They show suspicion or mistrust, make themselves judge, jury, and prosecuting attorney, condemn on insufficient evidence, and sometimes, without even allowing the prisoner at the bar a hearing! It happens somewhat often, I find, that a child, apparently in the wrong, if given an impartial hearing and an opportunity for explanation will clearly establish innocence where guilt seemed clear. While none of us wishes to be deceived by plausible tales, it seems to me that we run less risk of injuring a child by believing over-much than by distrusting, and that all children are entitled to an impartial hearing and to be considered innocent until they are proved guilty of their small sins or misdemeanors. Even deliberately and wilfully untruthful children have been reformed by fair treatment and by faith shown in their ultimate power to "win out."

On the other hand, parents and teachers sometimes hypnotize children into telling lies, so powerful is the force of suggestion in the framing of the question. It would be a very strong-minded young person who could say "yes" to a question put in these words: "You didn't really and truly do anything so dreadfully naughty as to pull poor kitty's tail, did you, Jacky, dear?" Whereas, the query, "Did you pull kitty's tail?" stands at least a fair chance of receiving a truthful reply.

A certain number of children are led astray by imagination,

but this type usually outgrows its illusions before the tenth year, and those surviving should be easy to dispel.

Dealing with Self-Deception

The most trying and difficult type, as well as the most dangerous, is the self-deceiving—young persons of this class can bring themselves to believe whatever is pleasing, and can so mix issues that they cannot even to themselves straighten out their own tangled tales. To convince this sort of child of mental doublings, denials, and general untruthfulness is almost as difficult as to make a lasting impression on water! All persons caring for the welfare of children of this type should agree never to condone or overlook a single falsehood or evasion, since no greater injury could be done than to make light of the offense, or to stifle the moral sense by undeserved sympathy.

Sometimes there is a physical cause for children's vagaries, especially when a child, formerly truthful, begins to be unreliable and shifty. Children who are having teeth straightened, who lie awake nights and cry with pain, sometimes pass through a phase of untruthfulness. A mother was very much distressed by a series of falsehoods told by her little daughter of eleven, who had always been truthful. Then it was discovered that the child had not been sleeping well, had been full of tears and whims. Physical examination revealed weak heart action, and watchfulness showed a strained nervous condition, the falsehoods being as clearly symptoms as the temperature and respiration.

Other Variances from Truth

Besides spoken lies there are in school other departures from truth and honor that must be recognized and made clear to the intellectual and moral perception. Certain children cheat, copy from their neighbors, let others bear the blame of their own mischief—they must be made to look ugly deeds straight in their ugly faces, to realize that lying, stealing, cheat-

ing, slyness, and deceit—all these ugly words must be used to define what they are pleased to call, "Only just glancing at somebody's work once in a while and changing my own just a little."

In all these departures from truth when warnings and suggestions privately given have been persistently ignored, when the inevitable crisis comes, then mother, father, and teacher must make a concentrated attack, showing the gravity of the fault from a grown-up point of view.

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UNSELFISHNESS *

By WOODS HUTCHINSON, M. D.

See also SERVICE

THE child is born an egoist. If he was not, he would never survive. He is absolutely compelled to devote his entire time and attention to the business of growing up—in other words, to himself. But there is nothing small about this ego-

* From "We and Our Children," published by Doubleday, Page and Co., Garden City, N. Y. Used by special permission of the publishers.

ism. It includes the whole world in its scope—because he believes himself to be It. Everything is, or is not, according as it touches or doesn't touch him. He has no conception of anything outside of himself.

Naturally this makes him a trifle selfish, in the sense of self-centered. He doesn't as yet know of anything else to center about. How can we possibly expect him to recognize the rights or interests of individuals whose very existence he cannot yet conceive of? To the child under three, his devoted parents, his nurse, his playmates, are little more than so many features of the landscape. It no more occurs to him to consider their rights or feelings, than it does to us grown-ups to allow the political rights of stumps or the fine feelings of sidewalks to enter into our calculations. His business is to grow at the expense of his surroundings, regardless of their feelings. If he doesn't, he is not healthy, and will never live to grow up. In other words, the child is simply provided by wise Mother Nature with those particular instincts and impulses, moral and mental as well as physical, which are needed to carry him through that particular stage of his growth. When he reaches the stage where other and broader instincts are needed, these also will develop.

First That Which Is Natural

Egoism, "selfishness" if you like, comes first. Altruism, unselfishness, later, but just as inevitably. It is the failure to recognize this latter fact, and the attempt to inculcate kindness, gratitude, self-denial at the time when they are not only unnecessary but unnatural that has made the tragedy of the moral training of many a child. If a child wants to give up its own way, and begins to worry about his little sins of omission and commission before eight or ten years of age, and usually up to twelve or fifteen, there is something wrong with him. Take him to a doctor.

The abnormally and precociously "good" children who weep over the sins of their parents, and pray for their little playmates, inevitably die young and go to heaven in the

"goody-good" books. This is one point in which Sunday-school literature is true to real life. The failure to recognize the absolute necessity, in the broad sense, the rightness and the morality of primary selfishness or absorption in self, has been the source of half our misunderstandings of the morality of the child.

Do Not Tear the Bud Apart

We do not expect paternal feelings in a child of five. Why, then, should we expect any other of those race-regarding impulses which we term "morality!" Even to appeal to the "better feelings" of a child of eight or ten, is often almost as irrational as the celebrated apostrophe of the emotional Irish barrister, who in the fine frenzy of the peroration of his plea for leniency on account of the gray-haired mother of the prisoner at the bar whirled on the judge with the thrilling appeal:

"Sirr! was you iver a mother?" To appeal to a child's better nature, while excellent in moderation, does little more than make a hypocrite out of him before his time. It is hard to get away from the idea that, because the child will need these altruistic qualities later in life, they must be present at the very earliest stage of his existence "in the germ" in such a way that they can be reached and stimulated, and directly caused to develop. The only way that they can be stimulated to develop is by giving them a favorable environment. Give the soil plenty of nourishment and see that the sunshine and the rain have free access.

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WILL-POWER

By A. B. BARNARD

See also FIRMNESS, INDEPENDENCE, and SELF-CONTROL

"Little or great is man,
Great if he will, or if he will
A pygmy still,
For what he will, he can."
—CHRISTINA ROSSETTI.

SELF-WILL! Therein lies the root of nine-tenths of the trouble of bringing up children. With some there is an inherent tendency for the will to pit itself against another's, and the child is at issue with all governance. This is troublesome and unpleasant for the ruling powers, but is a far more hopeful sign than tame subservience, since it is a foregone conclusion that the child who is incapable of self-assertion, unable to stand up for itself and show "spirit," will soon be overcome in the inevitable struggles with life's difficulties. Therefore the parent who has a strong-willed, determined boy, who knows his own mind and wants his own way, is to be congratulated if—so much depends on the if!—the boy is wisely trained and early learns to rule his own will. That is the crux of the whole matter.

Will-power is a great dynamic force stimulating the whole character and intellect; under control it carries a man of mod-

erate intellectual endowment to the top of his ambition; uncontrolled, misdirected, it brings a man of fine intellect down through vacillation and weakness to mediocrity or failure. Firmness has been called the anchor of the mind; it produces staying power; it keeps the whole vessel of the mind under restraint; it strengthens all the mental powers, and if it works in conjunction with will-force, we have a strong, determined, reliable character.

Weak Judgment Plus Wrong Motives

Here, as always, the child's judgment is comparatively weak, therefore the father cannot expect his young boy to use his will-force in a perfectly reasonable way, for what the boy wills is determined by his feelings and limited by his intelligence. "A boy's will is the wind's will." Nor should it be forgotten that disobedience may be due to forgetfulness. What he wants to do and say and have at this time of childish unreasonableness does not always accord with what his parent thinks good or expedient; hence collision, protest, crying, and scream-storms.

The father has presumably better judgment, possibly a will as strong as, or stronger than, his son's, and greater physical strength. How will the conflict end? Impatience and anger should never be shown in managing the self-willed boy. The father must know to what he can appeal—the boy's affection, self-respect, desire to do right, his wish for approval, his habit of submission, his liking for doing certain things. There is always something of a right kind that can be appealed to, provided the boy is thoroughly understood from head to foot. Fear of punishment is a distinctly low motive, though unfortunately it is one to which appeal is most frequently made, as also to selfishness, greed, pride.

Automatic Regulations

For a child always to expect a reason for an order, or to get into the habit of arguing the point, is subversive of real obedience. It is best, therefore, never to give an order unless

sure of its wisdom and of the power to enforce it. A child allowed to argue will find out some weak spot; but if he knows the parent is wise and kind, he is likely to give joyful obedience, for after all the normal child is not only law-abiding but a stickler for custom and order, and well aware he is under law. "A weak mother," says Herbert Spencer, "who perpetually threatens and never performs—who makes rules in haste and repents them at leisure—who treats the same offense now with severity, now with leniency, as the passing hour dictates, is laying up misery for herself and her children."

Make Him a Little Captain

If there were no stronger motive than that of policy, of desire to take the course easiest to themselves, mothers might well resolve that their first aim should be to educate their children's wills, not conquer and "break" them. To break the will! What a fearful thing if it were possible to turn a human being into a weak craven, helplessly dependent on the will of another; for that is what a broken-willed man would be. The better way is to enlist the child on your side in the tussle against obstinacy. A self-willed boy must be taught to rule himself—to choose the course of wisdom and right, and of his own accord walk therein. "He that ruleth his spirit," we are told, "is better than he that taketh a city." Coercion may force him to carry out another person's will, but he is no nearer exercising his own will-power; and such coercion frequently repeated fires resentment and hatred in the heart.

"The great problem of bringing up a boy," says Forbush, "is not to make him a good boy only while he is a boy and when he is at home, but so to nurture him that when he is a man, and wherever he may be, he will be a man of self-determining goodness." A parent may so rule as to make the child incapable of self-rule, just as a much-ruled nation loses the capacity for self-government. How this self-mastery comes about is one of the mysteries of our nature; but it does, and the headstrong boy develops under wise training into the man with

"the reason firm, the temperate will"

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WOMANLINESS

By MARGARET E. SANGSTER

See also REFINEMENT

WINSOME and clever, or thoughtful and brooding, merry or quiet, according to her temperament, the girl of fifteen is in some phases a problem to her mother, and in many ways a puzzle to herself. She is no longer a child to play freely with her mates in the games which delighted her at ten, and she is not yet a young woman, though she may have womanly tastes and aspirations. On certain subjects, as for instance her dress, her amusements, her studies, she has very decided views, and she is daily gaining in breadth and independence, though still under her mother's wing, and accustomed to refer all questions at issue to her for settlement as the final authority. Just now she needs more than ever the mother's loving guardianship and the wise mother keeps her daughter very close to her side in confidential affection, in daily intercourse, in the purest and most intimate association. For the little woman is passing through a transitional period in her development, and she can nowhere else be as safe and as sheltered as in the sweet seclusion of home. Should the mother decide to send her away to school, then the choice should be a matter of careful thought, and personal investigation—the atmosphere of the institution, the character of the teachers, and the social plane of the pupils being all passed under review. The associations formed in school may be of lifelong tenure, and it is well that a young girl's friendships be made among those who are the product of refined homes.

The Age of the Superlative

At fifteen a young girl is full of enthusiasm. She adores her favorite teacher; she worships the classmate who seems to her ideally beautiful and faultless; she makes any sacrifice for her chum, and chameleon-like, unless she be of very strongly marked individuality, she takes on the color, absorbs the manner, and reflects the opinions of her companions.

She expresses herself in superlatives, and exaggerates both likes and dislikes. It is far more important that a girl at this formative stage of her being shall be thrown with high-minded and gracious-mannered persons, than that she shall be thoroughly drilled in Latin and mathematics, though this, too, is a worth-while thing.

She resents the curb, and must be taught by example rather than by dictation. Her physical life is subject to well-known alternations and perils, and if she is to become physically a strong, well-poised woman, with firm health and serene vigor, she must now have the good food, the sound, abundant sleep, and the wholesome outdoor exercise which build up the body, and make it a fit instrument of a noble mind.

The Age of Feelings

Fifteen takes its perplexities very seriously and grieves without restraint over its sorrows. Never was there a greater mistake than to suppose that early girlhood is a season of unalloyed pleasure. To many girls it is a time of restlessness, of quicksands and reefs, of romantic dreams which bring only disappointments, and of poignant pain to sensitive natures which are wounded because misunderstood.

The reserves of girlhood are an unfathomed sea. For no reason which she can explain, the young girl often withholds her thoughts and fancies from her parents, and folds herself in secrecy, like a rosebud not yet ready to bloom. It may be that her mother, who is her natural confidante, has been so busy and so cumbered with outside service in the church and in society, that she has lost her hold upon her child, and when

this occurs it is a deplorable misfortune. For a daughter's first refuge should be her mother, her next best shield her father. Now and then it happens that a much-occupied father understands his little girl in a subtle way, uncomprehended by her mother. Her inexperience needs a guide, and she must be piloted over and across the perils which lie between her and the happy days awaiting her further on. The two watchwords of her life are sympathy and freedom, and she needs both in equal measure.

Her Need of Privacy

A room of her very own, as tastefully appointed and comfortably furnished as possible, should be every young girl's retreat. Here she may enjoy the half-hours for devotion which tend to the soul's growth, and may read and study and entertain a girl friend, and be as independent of the rest of the family as she pleases. In this, her den, her nook, her bower, her special fancies may be indulged in, and her individuality find fit expression.

If a girl admits me to her room, I need no other interpreter of her character. Her daintiness, her delicacy, her fondness for art, her little fads and caprices are here revealed. Does she care for athletics?—her room tells the story. Her mandolin or banjo, her books on the swinging shelf, her desk, her dressing-table explain her, for wherever we live we set our seal, and this unconsciously. The untidy girl keeps her room in chaos and confusion; it looks as if swept by a small cyclone. The orderly and fastidious girl has a place for each belonging and puts it there without effort and without fuss. As for the room itself, it may be plain to bareness, or beautifully luxurious; a cell or a shrine, it owes its grace or lack of charm more to its occupant than to its paper and paint, its bed and bureau, its rug and chairs.

When a mother cannot give her young daughter a whole room for herself, she should at least contrive for her a little sanctuary, by means of screens and curtains. Some one spot where she may rest the sole of her foot should belong to the

young girl, if only a corner under the stairs, or a good-sized closet with a window and door.

With its delicate papering of rose-pink or robin's-egg blue, its furnishings in white, its rocking-chair, its table, its sheer muslin draperies, its simple engravings on the wall, its cups and saucers that she may give her chum a cup of tea or chocolate, the girl's room need cost little in money. All the good things in this world do not depend on gold and silver, nor need we resign our right to beautiful surroundings because we must keep a strict rein upon expenditure, and have an eye to ways and means. Unless a young woman learns early to make the most of her little in hand, she will never be successful when she has a large sum in her stewardship.

Her Need of Her Own Money

And this leads me to plead for my little Jeanie, my Gladys, my May, my Rosamond, whatever dear and lovely name this maid of fifteen summers bears, that she may have an allowance of her own, as well as a room of her own. Her little purse should have its regularly bestowed sum, given her weekly, monthly, or quarterly, and from it she should pay her legitimate personal expenses. Mothers sometimes give young girls a sufficient amount to buy their own wardrobes, and to cover every item of their journeying to and fro, of their luxuries and their charities. Jeanie should keep accounts; she should not run in debt; she should have a little margin; she should learn judicious saving, as well as careful spending, and at fifteen it should be her custom to lay aside a portion of her means for the Lord's treasury.

Her Need of Protection

One final word. A sensitive girl often suffers from the teasing proclivities of her brothers, and from the thoughtless despotism of her elder sisters. She has her rights and her privileges, and among them is immunity from needless jesting and careless tyranny. Nor ought a young girl to be reproved in public nor held up to ridicule, nor snubbed by any incivility.

She is an unformed being to some extent, and to mar her in the making is exceedingly shortsighted and unkind. Exact from her the performance of her regular daily duties, in the taskwork of the school and in the routine of the home, but include her in the simple household pleasures, and surround her with the protection of considerate politeness. If she is brusque, be the more delicately urbane. If she is wilful, treat her with gentleness. If she is disturbed and disquieted, find out the cause. Be true to her, and expect from her the truth. Teach her to honor her body and to conserve her health. And above all things else love her, and let her feel herself beloved.

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WORK

See INDUSTRY.

THE GOOD MOTHER

By THEODORE ROOSEVELT

WHEN all is said, it is the mother, and the mother only, who is a better citizen even than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community and occupies, if she only would realize it, a more honorable, as well as a more important, position than any successful man in it.

Nothing in this life that is really worth having comes save at the cost of effort. I am glad when I meet men who have fought for their country, have served faithfully and well year after year for their country at the risk of their own lives; I respect them because they have had something hard to do and have done it well. When we look back to the Civil War, the men whom we hold in honor are not the men who stayed at home, but the men who, whether they wore the blue or wore the gray, proved their truth by their endeavor; who dared risk all for "the great prize of death in battle," as one of our noblest poets has phrased it; who spent year after year at what brought them no money reward, at what might result in the utter impairment of the chance of their earning their livelihood, because it was their duty to render that service. In just the same way no life of self-indulgence, of mere vapid pleasure, can possibly, even in the one point of pleasure itself, yield so ample a reward as comes to the mother at the cost of self-denial, of effort, of suffering in childbirth, of the long, slow, patience-trying work of bringing up the children aright. No scheme of education, no social attitude, can be right unless it is based fundamentally upon the recognition of the necessity of seeing that the girl is trained to understand the supreme dignity, the

supreme usefulness, of motherhood. Unless the average woman is a good wife and good mother, unless she bears a sufficient number of children, so that the race shall increase, and not decrease, unless she brings up these children sound in soul and mind and body—unless this is true of the average woman, no brilliancy of genius, no material prosperity, no triumphs of science and industry, will avail to save the race from ruin and death. The mother is the one supreme asset of national life; she is more important by far than the successful statesman or business man or artist or scientist.

There are exceptional women, there are exceptional men, who have other tasks to perform in addition to, not in substitution for, the task of motherhood and fatherhood, the task of providing the home and of keeping it. But it is the tasks connected with the home that are the fundamental tasks of humanity. After all, we can get along for the time being with an inferior quality of success in other lines, political, or business, or of any kind; because if there are failings in such matters we can make them good in the next generation; but if the mother does not do her duty, there will either be no next generation, or a next generation that is worse than none at all. In other words, we cannot as a nation get along at all if we haven't the right kind of home life. Such a life is not only the supreme duty, but also the supreme reward of duty. Every rightly constituted woman or man, if she or he is worth her or his salt, must feel that there is no such ample reward to be found anywhere in life as the reward of children, the reward of a happy family life.

Man is the Debtor of Woman

I abhor and condemn the man who is brutal, thoughtless, careless, selfish, with women, and especially with the women of his own household. The birth-pangs make all men the debtors of all women. The man is a poor creature who does not realize the infinite difficulty of the woman's task, who does not realize what is done by her who bears and rears the children; who cannot even be sure until the children are well

grown that any night will come when she can have it entirely to herself to sleep in. I abhor and condemn the man who fails to recognize all his obligations to the woman who does her duty.

But the woman who shirks her duty as wife and mother is just as heartily to be condemned. We despise her as we despise and condemn the soldier who flinches in battle. A good woman, who does full duty, is sacred in our eyes; exactly as the brave and patriotic soldier is to be honored above all other men. But the woman who, whether from cowardice, from selfishness, from having a false and vacuous ideal, shirks her duty as wife and mother, earns the right to our contempt, just as does the man who, from any motive, fears to do his duty in battle when the country calls him. Because we so admire the good woman, the unselfish woman, the far-sighted woman, we have scant patience with her unworthy sister who fears to do her duty; exactly as, for the very reason that we respect a man who does his duty honestly and fairly in politics, who works hard at his business, who in time of national need does his duty as a soldier, we scorn his brother who idles when he should work, who is a bad husband, a bad father, who does his duty ill in the family or toward the state, who fears to do the work of a soldier if the time comes when a soldier's work is needed. All honor to the man or woman who does duty, who renders service; and we can only honor him or her if the weight of our condemnation is felt by those who flinch from their duty.

Wisdom and Common Sense

You must bring more than one quality to your task. No mother can do her duty in her own home without genuine tenderness of heart, genuine sentiment; but if she has only sentiment and only tenderness of heart she may through folly do more harm than another could through weakness. You must have the tenderness, you must have the sentiment; but woe to you and woe to the children who come after you if that is all that you have. With the sentiment, with the tenderness of heart, encourage the common sense that will enable

you to correct the tenderness when it becomes weakness and injustice.

Intellect vs. Love

In addition, cultivate what in the long run counts for more than intellect, for more than sentiment—and that is character, the sum of those qualities which really make up a strong, brave, tender man or woman. You cannot get along, you nor anyone else, if you develop your intellect to the point that you lose all other things, all other qualities. It does not make any difference how intelligent a woman is, if she looks upon her children only with intelligence, they are not going to care overmuch for her in return. Do not forget that love must come first; that love is what the family is based on; but don't do children, don't do grown people, the dreadful injustice—through a love that is merely one form of weakness—of failing to make the child or, I might add, the man, behave itself or himself. A marriage should be a partnership where each of the two parties has his or her rights, where each should be more careful to do his or her duty than to exact duty from the other partner; but where each must, in justice to the other partner no less than to himself or herself, exact the performance of duty by that other partner.

So with the children. A hard and unloving mother does infinite harm to her children; but she does no more harm than the loving but weak and foolish mother who does not train the children to behave with respect for the feelings of others, who permits them to be selfish or cruel or thoughtless. I remember reading a story, years ago, that greatly interested me. It described how a worn, tired-looking woman was riding in the cars with her son, she sitting by the window. The son was a thoughtless boy, and soon began to whine and complain until he made his tired mother move away from and let him sit by the window. The observer, looking on, remarked that in the future there would be some unfortunate wife who would wonder "why men are so selfish," instead of placing the blame where it really ought to be placed—upon the lack of strength of character, the lack of wisdom, the lack of genuine love on

the part of that woman in not bringing her boy up to be unselfish and thoughtful of others, so that he might live decently in his own household, and do his work well in the world at large.

RIGHT WAYS TO PUNISH*

By RITA S. HALLE

THERE are a number of forms of punishment which are detrimental to health. In this class is depriving the child of a meal. This is admissible only in cases of very young children who refuse to take food for any reason—a new nipple or the introduction of a cup, for example. Once very hungry, they overcome this prejudice, and in most cases there will be little trouble in the future. This method should rarely if ever be used for any other fault, even to correct bad manners at table. In that case, the child can be compelled to eat alone, or out of sight of the family.

Putting a child in a windowless closet is bad, because he is compelled to breathe bad air, and because the dark holds terrors for a little child.

Standing a child in a corner does no physical harm, and gives him a chance to regret his misbehavior. An excellent punishment is the withdrawal for a time of the parental affection.

There are six great laws concerning wise punishments:

Whatever form of punishment is used, it should follow the offense quickly.

Never punish a child in anger.

Always punish firmly but gently.

Never punish in the presence of others.

Be consistent. Let your punishment be "the unavoidable consequence of the deed."

Punishment should be brief. After it is over, do not refer to it again.

Here is a useful table showing wrong and right ways of punishment for a dozen common offenses:

* Used by permission of *The Delineator*.

Unnatural Punishment *(The Wrong Way)*	OFFENSE	Natural Punishment *(The Right Way)*
Scolding, then picking up the toys for him	DISORDERLINESS (Leaving toys about)	Insist upon his putting them away, or put them away where he can't find them again, or refuse to give them to him when next he wants them
Slapping, shaking; when that fails, coaxing and cuddling	CRYING UNNECESSARILY	Isolate him
Depriving him of his meal. Scolding him in the presence of others	BAD MANNERS or OTHER MISBEHAVIOR AT TABLE	Make him eat alone
Scolding or repeated threats (never carried out) to leave him behind	UNPUNCTUALITY	Leave him behind
Scolding in presence of others. Whipping, slapping or shaking. If you strike him for striking them, he will not distinguish between your blow and his own	INTERFERING WITH PLAY OF COMPANIONS. Taking their toys, teasing them, bullying them, striking them, quarreling with them, sulking.	Compel him to play alone. He will soon suffer so from lonesomeness that he will be glad to join his companions in a friendly spirit
Whipping Scolding	RUNNING AWAY	If a very young child, tie him to a post or tree, if older, keep him locked in. If he runs away between school and home, call for him or send a maid for him a few times. Nothing is more humiliating, especially to boys
Jerking him away or slapping his hands without showing him the danger	PLAYING WITH FIRE	Light a match or candle and hold his fingers near enough so he feels it

Unnatural Punishment *(The Wrong Way)*	OFFENSE	Natural Punishment *(The Right Way)*
Slapping Scolding	IMPERTINENCE TO PARENTS	Withdraw manifestation of your affection. Not for a few moments or for an hour, but until it has its effect
Whipping Washing mouth with soap *	SWEARING; USING COARSE WORDS	Do not talk to him or allow him to play with others. Tell him you will not hear or allow others to hear such coarse language. If he continues, isolate him
Whipping Scolding	DISOBEDIENCE (If it be a necessary or a reasonable request. Parents have no right to interfere constantly with a child's personal liberty)	Withdraw your affection. Make him understand that if he does not feel that the parent knows and asks him to do only what is right, he must shift for himself
Whipping, calling him a liar. Nothing is so likely to make him one	LYING (Parents should distinguish between lies and fairy stories which are the harmless products of a child's vivid imagination)	Psychologists say that children up to seven do not lie, because they do not yet distinguish between truth and falsehood. Up to that age, show him his mistake, its impossibility, or improbability. Say to him: "You were just pretending, weren't you?" Later, if he persists in inaccuracy, withdraw your trust and make him feel it keenly

* This may be permitted if the child is capable of understanding that it is only a symbol of the cleansing needed by his soul and mind. —*Editors.*

THE CHILD WHO SULKS*

By H. ADDINGTON BRUCE

AS I write, there comes before my mind's eye the weary face and form of an old acquaintance, with whose life history I am familiar. This man, though not yet in his forties, and with health unbroken by any serious disease, is nevertheless one of the unemployable. He is willing enough to work, he affirms, and in his time has had many positions. But he has been able to hold none of these. There has always developed friction between him and his employer or between him and his fellow-employees. For a few days, perhaps a few weeks, after gaining a new position, things go smoothly with him. He is confident, even enthusiastic. Then, for no apparent reasons, he acquires a "grouch." He conceives the idea that his "job" is not sufficiently remunerative, or that he is not being treated with due respect. Sometimes he gives vent to his feelings in words that promptly effect his dismissal. More often, giving no explanation, he sullenly stops work of his own accord.

Yet he began life with seemingly excellent prospects. His parents were well-to-do and could give him every educational advantage. And in early childhood he was both a bright boy and a well-behaved boy. A little later, when he began to go to school, there was a noticeable change in his disposition. His parents learned that he did not associate with other boys as readily as might be desired. They noticed that he developed a tendency to keep much by himself, to be uncommunicative, to smile seldom—in fine, to sulk. But, though they noticed this, they fancied it was only a passing phase which he would in time outgrow. They failed to take his sulkiness seriously—failed, that is to say, to recognize in it a sign that something was amiss which should be seriously investigated. To-day,

* From "Handicaps of Childhood," by H. Addington Bruce. Used by special permission of the author and of the publishers, Dodd, Mead and Co., Inc. Copyrighted, 1917.

perhaps wholly because no investigation was made and no corrective treatment attempted, this unfortunate man is finding life a heavy burden.

Sulkiness Implies Mental Stress

With all the emphasis at my command, I would say, when a child frequently sulks, it is *always* a sure indication of mental or nervous stress. If parents have a child who is sulky, they should neither ignore the sulkiness nor accuse him of wilful naughtiness and try to improve him by scoldings and punishments. They should recognize, in his habit of sulking, evidence of one of two things: either that they are not bringing him up as they should, or that he is suffering from some unsuspected physical disability, of which his sullen, morose, peevish disposition is symptomatic. It may be that this disability is an irremediable one, such as organic weakness of the brain. But the chances are that it is caused by functional disturbances easily discovered and easily cured.

Indigestion Ruins the Disposition

One of the commonest causes of sulkiness is nothing more or less than indigestion. Everybody knows that if a baby's food disagrees with him the baby is pretty sure to be fretful and irritable. But parents too often forget that, in the case of older children, mental and moral eccentricities may be traced to the same cause. When food is not properly digested, there is an impoverishing and poisoning of the blood. This means that the brain is poorly nourished, and a poorly nourished brain means a general weakening of the power to think and to will. It means, too, a heightening of nervous irritability, coupled with a tendency to take a gloomy view of life. Under these circumstances, it is not at all surprising to find sulkiness becoming characteristic of a child of any age.

Underfeeding may be, and often is, a cause of sulkiness, owing to the inadequate nourishment the underfed child's brain receives and the general weakness of his system. Sulkiness,

again, may be associated with an insufficiency of physical exercise, or with failure to make sure that the child's living and sleeping quarters are properly ventilated. Fresh air is as essential as digestible food to the maintenance of nervous balance. When, as sometimes happens, children are obliged to spend their school hours in dusty, ill-ventilated classrooms, when they return to homes with few windows, and these seldom open, and when they sleep in a tainted, vitiated atmosphere, it is indeed hard for them to see life in bright colors. Besides which, to prevent or cure sulkiness in a child, it is not enough to keep school and home well ventilated, and let the child play outdoors as much as possible. It is necessary also to see to it that the child is so conditioned that he will have no difficulty in adequately breathing the fresh outdoor air.

Adenoids as a Handicap

To a physician in a western city there was brought a boy, nine years old, with a face so flat, expressionless, and froglike that persons who knew him thought he was feeble-minded. His school teacher reported that his mind seemed a blank, and that he was also hard of hearing. His parents complained that he was selfish and sullen. The boy seemed doomed to a life of misery.

But, making a physical examination of him, the doctor found reason to think otherwise. He discovered no real brain defect. In the cavity back of the boy's nose he found an abnormal growth of adenoid-tissue that of itself might account for the boy's stupidity and sulky disposition, as well as for his deafness. The diseased tissue acted as an irritant and a drag on his nervous energy; and, in addition, by interfering with the intake of oxygen it lowered the nutrition of the brain.

The adenoid growth was removed. Gradually the appearance of the unfortunate boy's face changed for the better. His hearing improved. He began to take an interest in school work, and studied to real advantage. Consideration for others took the place of his habitual selfishness, and he sulked no more.

If there is any reason to suspect adenoids, parents should take their children to a competent physician without delay.

How About Eyes and Teeth?

Further, and on general principles, they should have their children's teeth thoroughly examined by a good dentist. A child whose teeth are decayed is a child suffering both from nerve irritation and from some degree of poisoning, due to his swallowing food that has become infected by its contact with the germs of dental caries. Such a child has abundant reason to feel uncomfortable, pessimistic, and sullen. So has a child whose teeth, if not decayed, are crowded together.

Yet another common, and often unsuspected, physical cause of sulkiness in children is eye-strain. Most of us are under the impression that when a person is afflicted with eye-strain he is certain to have painful or, at least, unpleasant sensations in his eyes. This is by no means always the case. During childhood and youth there may be no telltale eye symptoms at all. But defective eyesight may give rise to various nervous conditions; sulkiness is one manifestation.

Chorea

Occasionally sulkiness results from some special form of nervous disease. It may be an initial symptom of that strange malady of childhood, chorea. A child affected with chorea is restless, uneasy, and weak in muscular control. Muscles of the face twitch, the child has difficulty in using his hands, and, in later stages of the disease, the arms and legs make random, involuntary movements. In addition, just before or about the time the muscular weakness begins, there are sometimes signs of mental disturbance, described as follows by an authority on nervous diseases:

"These symptoms consist of a slight loss of memory and inability of the patients to apply themselves to their studies as well and continuously as formerly. Children who were previously of an obedient and mild disposition become irrita-

ble, obstinate, and perverse. They become insubordinate, lose their love of play, and are not as affectionate as was their wont. These phenomena are naturally looked upon as indubitable evidences of wilfulness, and are punished accordingly, thus frequently precipitating and aggravating the course of the disease."

Sulking as a Habit

Happily, sulkiness, as an early symptom of chorea, or of other grave nervous and mental disorders, is of comparatively infrequent occurrence. The things the parents of a sulky child need more particularly to inquire into are the amount and character of the food the child eats, the state of his digestion, his habits of exercise, the ventilation of the rooms in which he spends most of his time, the condition of his nose, mouth, and teeth, and his ability to see and hear distinctly. But it must be admitted that any or all of these common physical causes of sulkiness may be present, and the afflicted child nevertheless contrive to get along without sulking. And, on the opposite, when a child thus afflicted does sulk, the correction of the physical trouble is not always followed by a cessation of the sulkiness. For, precisely as in the case of the child who remains mentally backward after the correction of bodily defects responsible for his backwardness, it may be that a habit of sulking has become established. What is much worse, it may also be that the sulky child has a home environment that makes sulking almost inevitable.

Here we come to the central fact in the whole problem of sulkiness, for, nine cases out of ten, it is the home environment—the training a child receives, the parents' attitude toward him—that is primarily responsible for his sulking. The healthiest child in the world will sulk if his parents surround him with a sulk-breeding environment. He will sulk because *it is child nature to react appropriately to the suggestions received from the environment.* Every psychologist will bear out this statement. It also finds confirmation in the everyday experiences of all observant persons who have an opportunity to study children. It is all very well to exhort

a child to be cheerful, to speak of "developing his will-power." But if the child's home surroundings are such as to fill his mind with depressing, disturbing ideas, he is bound to be influenced in his behavior by these ideas.

Is the Home Peaceful?

Recently a veteran New England school teacher, talking with me on this question of sulkiness, said:

"There are times when I am tempted to believe that the home influence is everything, and that conditions of physical ill health have virtually nothing to do with sulkiness. Of course, I know that in reality physical conditions have to be taken into account, but my experiences with sulky children have been such that now, whenever I find a sulky child, I ask myself the question, 'What is wrong in that child's home?' If I have opportunity to investigate, I invariably find that something is wrong.

"My pupils are girls, eight and nine years old. Among them last year was one bright, attractive-looking little girl, to whom I felt drawn when she first appeared in the class. But I soon discovered that she was a difficult child. She neglected her school work, did in a careless, indifferent manner whatever she was obliged to do, and sulked at slight provocation. She had been examined by the school physician, who gave her a clean bill of health. My suspicion deepened that the child was the victim of an unfavorable home influence, and one day I suggested this to the principal of the school.

"'I am sure you are wrong,' said he. 'I happen to know the family. They are first-rate people, in good circumstances.'

"A little later, after I had again spoken to him of the girl's misconduct and sullenness, he told me:

"'You were right and I was wrong. Outwardly, everything seemed well with that family. But I now find that the parents have for some time been on the verge of seeking a divorce. They are bitter against each other and dispute over the child, giving her contrary orders. The mother will tell her to do something, the father will tell her not to do it. No

wonder she is sullen and hard to deal with. She is to be taken from them and put in a good home.' "

The Remedy

The moral to parents is obvious. Keep children as joyous and happy as possible. By instruction and example, start them early in the path of emotional control. Protect them from needless causes of fear, worry, and anger. And make special efforts to prevent the development or continuance of that curious and most injurious mental attitude—the attitude of sulkiness—grounded in anger and frequently grounded also in sentiments of worry, envy, hatred, and even despair.

COMPANIONSHIP vs. LOYALTY IN THE GANG

By JANE ADDAMS

WHAT we would like to do for the young boy, who is sure to be bewildered by this old world of ours, is to eliminate the irrelevant things that get in his way, and try to show him the things of value and use, and help him hold on to those things.

If we take the life of the boy in the gangs, we find two distinct types, so it seems to me from experience with two types of foreign-born boys. Among our Italian neighbors—those great people of adventure—the boys form into gangs more or less in the spirit of a marauder. They like to gather on the beach, build a bonfire, bake their own potatoes. Primarily they like to do this because of the adventure. That is very near the line of doing something outside the law. Someone found some boys who had dug out a cave under a viaduct until the structure was rendered unsafe.

Then there is the other set of boys, perhaps represented by the young Russian Jews of our neighborhood, who like to

get together for the purpose of improving their minds. When clubs were first started for the study of Browning, it was said that this was impossible for one, but if the women could get together and pool their intellects, they might get something out of Mr. Browning. Some of these boys started a Browning Club. These boys really do want to improve their minds, though sometimes they go at it in a rather elaborate, foolish way.

In the adventure gang, the thing is, in the one case, to give amusements, innocent and yet preserving the pleasure of them; in the other case, to give things worth knowing and eliminate tawdriness and mere self-gratification. The one leads to the gymnasium, the playground, all that belongs to games and that entire side of club organization; the other to study which shall be suited to boys, and in which they show they know what they are studying, and not mere facts, for Bible verses are not the only thing disgorged for the benefit of the onlooker.

Their activities naturally develop in these two directions. Between these there are boys with tastes in both directions, and I suppose that is the normal boy.

The Normal Boy

The boy is to provide the process and at the same time the motive. We find among boys a great feeling of loyalty. Personally, I think it is a mistake to accentuate that feeling. It is a belated virtue. It had much more to do with mediæval than present affairs. I mean loyalty to a leader, king, group, or even a good institution. I should say substitute companionship. Instead of all boys doing what a leader tells them and because he tells them, have them do something together because it represents their idea, because they have understood each other in that mysterious way boys have of understanding each other. I should say that was a distinct chance to substitute the sense of the group, the sense of the communication of one mind with others, as over against attachment to a leader simply because he has in him the embryo of a future

ward politician. In study, one could find out the things that really fit a boy's mind, the things they really are interested in and talk about. One could appeal to that rather than having the boys read Shakespeare simply because they have heard Shakespeare is a great man.

I do not like this treating the boy as if he were different from the rest of the world. After all, from the time we are born into the world until we leave it we have entered into a great companionship, and our pleasure and our education must largely depend on our ability to make genuine relationships not only with our contemporaries, but all the way through.

We often make a mistake in getting too many boys in one spot. A boy is rather a good thing mixed with a few grown people, a few girls, a few grandfathers and grandmothers. That is better than to separate him and lead him to believe that all his pleasures come with other boys, that all his relations in life have to do with other boys, because that will not be true for long.

* * *

THE SAVING OF HARRY

By BEN B. LINDSEY

I HAD sentenced Harry to the Industrial School at the solicitation of the police officials, the principal of the school, and his own mother, who I knew was heart-broken and despaired of his redemption. He had been termed by the police a "smooth little thief." I suppose, from the harsher standard of the criminal law, he fully deserved the appellation. Something about the boy rather appealed to me, however, and, as I have often done, I went to the jail myself after I had started him on the road to what is commonly termed the "Reform School," and had the officer put me in the cell with the boy. I sat down by his side and told him that now we were both in jail, and if I let him go and he ever stole again I should

certainly feel that I ought to be put back in the same cell with him.

"For," said I, "if you go to the Industrial School, as you have started, you will certainly not have a chance to steal, and perhaps you will become a good boy. But, if I let you go, and you steal again, then I am responsible even more than you." "Now, Harry," said I, "if I protect you, are you going to protect me? Don't you know that I couldn't hold my job very long if I permitted thieves to run loose on the community?"

Harry saw the point at once. With tears in his eyes this thirteen-year-old boy stood up like a man and said, so sincerely and earnestly for a boy of his age, that he would never get me into any trouble, that I, almost tearfully, accepted his protection.

I rang for the jailor and through the clatter of the iron gates, the bolts and bars, walked out of that jail with that boy and took him to his mother. He went to school regularly. He sold his papers in the afternoon, and would frequently come to me during the week, with a face full of gladness, to tell me how well he was doing, and how ably he was protecting me. He was also fully aware of the protection I was affording him, in keeping him out of the Industrial School, which to that boy was as much of a horror as the penitentiary is to a man. He was equally aware of the importance to his own welfare and future that he should not steal again, that he should obey the school law and avoid playing "hookey" as he would the plague.

What a Friend Can Do

For over a year little Harry brought excellent reports every two weeks. Recently he moved to a distant city in the West, with nearly two years added to his experience since the time we sat in the cell together, and lately I received from both his mother and him letters full of love and gratitude for what we had accomplished for that boy.

Some time after he had returned to school, his mother

came to me and said, "Judge, I never quite understood why my boy is such a splendid little fellow. You know he used to steal and lie, and it was impossible for me to keep him in school. I said to him the other day, 'Harry, how is it you were so good for the Judge, and you woundn't be good for me?' He looked up into my face and said smilingly, 'Well, Ma, you see it's this way, he is my friend, and I've got to stay with him, because he stays with me, and I ain't going to steal no more.' "

The boys of to-day are the men of to-morrow. The martyred President Garfield said, "I have more respect for boys than I have for men, because we generally know what a man is, but only God knows what a boy may be."

The best way to reform a boy waywardly disposed is first to understand him. You have got to get inside of him and see things through his eyes, understand his motives, and have sympathy and patience with his faults.

THE RIGHTS OF THE GIRL*

By MARGARET SLATTERY

SHE has certain inalienable rights, regardless of race, color, or social state. When it has thought about her at all, society in general has supposed, until recently, that in a free country, a glorious land of opportunity, the girl has her rights —the right to work, the right to play, the right to secure an education, and the right to enter the professions, the right to marry or to refuse, the right in short to do as she shall choose. And in a sense and to the casual observer this is true. Our country gives to her some rights which she can enjoy nowhere else in the world. But as one learns to know her, little by little the stupendous fact is impressed upon him that girlhood is being denied its rights.

*From "The Girl and Her Religion," by Margaret Slattery, published by The Pilgrim Press, New York City. Used by permission of the author and the publisher.

The Right of Birth

It is the right of every girl to be born into a community where the sanitary conditions are such that she has at least a fair chance to enter upon life without being physically handicapped at the start. But hundreds of girls every year open their baby eyes in dark inner rooms where the dim gas light steals what oxygen there may chance to be in the heavy air, take their first steps in foul alleys, find their first toys in garbage cans and gutters. They have been denied their rights at the start. In a Christian land, they grow weak, anemic, yield to the white specter, and in a few years pass out of the unfair world to which they came, or remain to fight out a miserable existence against terrific odds. They make up an army of girls who have been denied their rights. And her religion? What is it that religion may offer to her in compensation for that which she has been denied?

The Right of Food and Clothing

It is the right of every girl to be born under conditions which will make possible sufficient food and clothing for her natural growth and development. But scores of little girls go shivering to school every morning after a breakfast of bread and tea, they return numb with cold after a dinner of more bread and tea and they go home to a supper of the same with a piece of stale cake or a cookie to help out. Nature calls aloud for nourishment and there is no answer. The girl enters her teens, finds a "job," goes to work, hungry the long years through, fighting to win out over the cold in winter, and to endure the scorching days of summer. And her religion? What is it that religion may offer to her in a compensation for what she has been denied?

The Right to an Education

It is the right of every girl to receive, through the educational work of the community, training which shall fit her for clean, honest, and efficient living. Yet every year sees

hundreds of girls turned out into the world wholly unequipped for life, their special talents undiscovered, their energies undirected, their purposes unformed, their ambitions unawakened.

The Right to Protection

It is the right of every girl to be shielded from the moral danger and physical strain of labor for her daily bread, at least until she shall reach the age of sixteen. Yet every year sees a long procession of girls from eight to sixteen entering into the economic struggle who cannot claim their rights.

The Right to Play and Fun

It is the right of every girl to have a good time, to play under conditions that are morally safe, and to enjoy amusements that leave no stain. Hundreds of girls live in communities where this is absolutely impossible. What has religion to offer to a girl denied an education which will fit her for the life she must live, compelled to enter into a fierce struggle for daily bread while still a child, surrounded by every sort of cheap, exotic amusement behind which temptation lurks? Has it anything to offer in compensation, if it permits conditions to go on unchanged?

The Right to Companionship

It is the right of every girl to enjoy companionship and friends. Thousands of girls toil through the day in shops, factories, offices, and kitchens and at night sit friendless and alone until the loneliness becomes unendurable and they seek companionship of the unfit and the refuge of the street. Has religion anything to do with lonely girlhood?

The Right to a Knowledge of Her Physical Self

It is the right of every girl to receive such instruction regarding her own physical life and development as shall serve to protect her from the pitfalls laid for the thoughtless and ignorant, and shall fit her to understand, and when the time

comes accept the privileges and responsibilities of motherhood. Every year sees thousands of girls enter the teens whose only knowledge of self and motherhood is gained through the half truths revealed by companions, the suggestions of patent medicine and kindred advertisements, or the falsehoods of those who seek to corrupt. What has a girl's religion to do with these simple undeniable facts?

The Right of Parental Guidance

It is the right of every girl to receive the protection of wise parental authority. The guidance of parents who earnestly, wisely, and with the highest motives require obedience from those too young to choose for themselves is the right of every girl. Yet thousands of girls every year are left to decide life's most important questions, while parents, weak, indifferent or careless sleep until it is too late. Has religion anything to offer to girls whose parents have laid down their task and neglected their duty?

The Right to Moral and Religious Instruction

It is the right of every girl to receive such moral and religious instruction as shall develop and strengthen her higher nature, fortify her against temptation and lead her in the spirit of the Author of the Golden Rule into service for her fellows. Yet thousands of girls are without definite moral and religious instruction and unconscious of the fact that it is their right, and thousands more receive moral and religious training in haphazard fashion and from sources inadequate to the task.

The Answer

When the community awakens to the necessity for sanitary conditions in the environment of every girl and honestly seeks the solution of the problems of economic injustice; when the educational system seeks to prepare its girls for the life they must live; when laws for the regulation of labor for girls are made in the interest of the girl herself; when the com-

munity makes it possible for its girls to play in safety and makes provision for friendless and lonely girlhood; when mothers instruct their daughters in the most important facts of life, parents exercise protective authority, and the church provides adequate assistance in the task of moral and religious instruction, then, and not till then, will the girl receive her rights.

And the girl's religion? The girl is naturally religious. Without religion no girl comes into her own. Whenever and wherever religion concerns itself with the rights of a girl it becomes a girl's religion to which she can pledge body, mind, and soul. For the coming of that religion the world of girlhood eagerly waits.

A LITTLE GUIDEBOOK TO RELIGION IN THE HOME*

By CHARLES T. BILLINGS, CLARA B. BEATLEY, FRANCES M. DADMUN and OTHERS (Revised).

THE impulse prompting the work of the persons whose findings are here reproduced is a conviction of the importance and significance of religious education in the home. They feel that religious education is more than making the child familiar with the Bible, fine and essential as familiarity with that literature may be. It is more than an acquaintance with a system of ethics, needful as that also is. Religious education aims at nothing less than training the child to exercise the highest motives; for it is the exercise of such motives that enables the child or the man to take the higher course when the lower is possible.

Further, it is felt that religious education consists in teaching the child the meaning of service, in teaching him how great

*This Bulletin is based upon the report of a Committee on the Sunday School and the Home. Its members were Charles T. Billings, Chairman; Mrs. Christopher R. Eliot, Secretary; Mrs. Clara B. Beatley, Mrs. Clifford B. Hastings, Miss Frances M. Dadmun, Miss Harriet E. Johnson, Mr. George G. Bradford, and William I. Lawrance.

a thing it is for him to give his powers to some noble cause or inspiring truth, and how in giving his best powers he is developing his own finer manhood; for the great need in our life to-day is not better systems but better men.

How, then, shall character be developed? In strong natures it might be developed amid any circumstances; but in the child it requires favoring conditions, and these conditions are of most value when found in the home. It is to the home that appeal is made. More is asked than that parents see that their children attend promptly and regularly schools for religious instruction, and that they oversee and encourage the children in their lessons. The great need of the child is an atmosphere in the home, that is favorable to the exercise and development of the highest motives in all relations of life. The home should be the center and leader in this culture of the child's nature, seeking the aid of the church in the work, but feeling that the church is supplementary to the work of the home, not the work of the home supplementary to that of the church.

How is this essential atmosphere to be created? "What can we do," parents say, "to develop the religious instincts of the children?" It seemed to the committee that this question could be partially answered if they could gather material to put into the hands of the parents with suggestions as to methods of its use. This would be giving to them power they had never used before. It would stimulate their interest in religious education and would make them more eager to establish higher standards in the schools. It would make religion more real to them as well as to their children.

In carrying out this purpose, the Committee on the Sunday School and the Home divided the field to be studied among its members, asking each to recommend suitable material to be used in the home. A summary of these reports follows:

Books for Parents to Read

The following is a list of books that will be useful in giving parents greater knowledge of child life.

"A Study of Child Nature," by Elizabeth Harrison. A book of 207 pages, dealing with the little child,— its body, its mind, its soul.

"The House Beautiful," by Rev. William C. Gannett, D.D. In this little volume we are brought into touch with the most important feature of the home,—the "dear togetherness."

"Religious Education in the Family," by Rev. Henry F. Cope, D.D. A book of 295 pages,—the one best book for parents to read.

"Training the Boy, and Training the Girl," two books by William McKeever. Full of helpful suggestions.

"Manual of Play," by William Byron Forbush.

"Play in Education," by Joseph Lee. The theory and practice of moral culture through the play impulse is fully set forth in these two volumes.

"Ethics for Children," by Ella Lyman Cabot. Stories of ethical and spiritual import. An eight-year course, with stories arranged by months and seasons.

For those who wish to pursue the subject further, such books as Hodges's "The Training of Children in Religion." Felix Adler's "The Moral Instruction of Children," and Clara W. Hunt's "What Shall We Read to the Children?" are recommended. To these might be added "Parent and Child," by Sir Oliver Lodge, Elizabeth Harrison's "Misunderstood Children," and George A. Coe's "Education in Religion and Morals."

Religious Guidance for the Youngest

The present generation is seeking to transmit to the next generation a spirit, rather than a creed, or dogma, or form— a spirit of faith, of reverence, and of service. The power to maintain such an attitude can develop normally only in a situation favorable to spiritual growth, and the parent must take as much pains to provide that as he does to create a favorable environment for the intellectual or physical development. The child imitates what it sees. To create an atmosphere in which the religious nature of the child will grow naturally and to

its full stature, the parents must give expression to their own religious faith in such simple and natural words or acts of reverence, worship, and trust in a Divine Being that the child will unconsciously develop an unfaltering faith in God.

However doubtful or imperfect or unconscious the parents' faith may be, there is latent in every heart faith in truth and goodness. Let that faith find expression in word and deed, in picture, song, and poem, in the life and atmosphere of the home. From the earliest time we should create and preserve in the child a feeling of absolute faith and trust in the unfailing love and truth of father and mother. Have some simple family custom expressing worship and reverence—grace at table, silent or spoken, a family hymn, family prayers—or any custom that gives to members of the family opportunity to express the thought of God simply and naturally by an act of reverence. In the third and fourth years let the child say a little bedside prayer. If father or mother can kneel with the child and say the prayer too, it makes it all the more real to him. It convinces him that prayer is not a weak or childish act, but the natural act of a strong, wise man or woman seeking communion and coöperation with that unseen Divine Power that makes for righteousness. In the fifth or sixth years the child should begin learning important Bible passages by heart, such as the Twenty-third Psalm, the thirteenth chapter of I. Corinthians, and the Beatitudes, and such selections as are found in Dr. W. C. Gannett's "The Little Child at the Breakfast Table." The following forms of prayer are used in many homes:—

For the Morning

God make my life a little staff
Whereon my friends may rest,
That what of joy and strength I have
May serve my neighbors best.

For the Evening

God make my life a little light
Within this world to glow
A little light that shineth bright
Wherever I may go.

Stories to be Read in the Home

Stories to be read to children should not infrequently be selected for their spiritual or moral value. (For such stories in The Treasury we suggest turning to Reading Journeys 7, 12, 26, 31, 39, 40, 42, 47, 51, 53, and 55 at the end of Volume X.)

Hymns to be Memorized

Hymns bring the spiritual vision and meaning which rational prose explanations fail to give. We tell even the smallest child the Christmas story of the Wise Men who followed the star, but we shrink before our inability to convey even the simplest idea of the fundamental and eternal meaning of the lovely legend. But turn to "Watchman, tell us of the night," with the magic of its poetry, its rhythm, its picture of the suffering, longing world, the baffled wise man, the guiding vision, and the great light comes before us and we, too, follow the Magi; and after the vision the actuality. "The Lord is my Shepherd, no want shall I know" teaches care, comfort, protection eternally; and, lest we forget the symbol, the ideal is to be found in the hymn, "In the cross of Christ I glory"; and the thought that Jesus lived as well as died to help and teach is in "O Thou great Friend to all the sons of men."

Would we find God in the Old Testament, turn to "When Israel, of the Lord beloved"; or God in nature, "The spacious firmament on high"; or more perfect communion with God, "Nearer, my God, to Thee," "Lead, Kindly Light," "O Life that maketh all things new"; for ethical visions, "How happy is he born or taught"; for service and brotherly love, "When thy heart with joy o'erflowing"; for kinship with great souls, "One holy Church of God appears."

A profound faith breathes in "O God our help in ages past"; peace and trust are set forth in "One thought I have, my ample creed," and reassurance is gained from the use of "O sometimes gleams upon our sight."

(Such poems in The Treasury may be found in the Reading Journeys at the end of Volume X: numbers 23, 28, and 61.)

Pictures for Sunday Afternoon

There should be in every home a portfolio of selected pictures for the child to look over Sunday afternoons. Parents should look them over with him and tell him what they mean. They should be the best pictures, so that they could bear intimate acquaintance; and they should be of a character fitting for Sunday afternoons; that is, they should have a direct influence on the child's religious development. A religious picture is not necessarily one with a religious subject,—one, for instance, illustrating some Scriptural event. But to teach a child that beauty is one of God's gifts, to make him feel God, the spirit of life, expressing itself beautifully through the soul of man, is to create in him an attitude which will lead to nobility of conduct. (See suggested pictures for each stage of development in the "Reading Journeys" at the end of Volume X of The Treasury.)

These pictures are only suggestive of types suitable for the groups. The list may be enlarged or changed according to the taste of the parent, and should grow from year to year, the children themselves being encouraged to search and exercise developing judgment.

Music for Sunday Afternoons

Among pieces of classical music suitable for Sunday afternoons are the following:—

Gavotte in G minor, J. S. Bach; Sonata, Opus 2, No. 1, Beethoven; Songs without Words, and six Kindersönnen, Mendelssohn; Sonatas, Mozart; Album Leaves, Opus 124, Schumann.

It would repay the expenses and labor involved in teaching growing children to play the piano and other instruments if there were no other return but the ability to have music in the home. Especially valuable is it for the family to join in singing,—the oldest and the youngest together. For the strengthening of home ties, for the implanting of tender memories that grow sacred with passing years, for the quicken-

ing of high ideals and the smothering of lowering propensities, there is probably no finer agency than the singing of hymns by the entire family on Sunday afternoons or evenings.

Games for Sunday Afternoons

Among the materials that parents might use with their children are certain Bible games that have been found suitable for Sunday afternoons. These games not only quicken the minds of the children, but interest them in the Bible in a natural way. One such game is entitled "Seeing Pictures." One person begins by saying "I see a picture of a very beautiful maiden. She is in a field," etc., giving a description of Ruth. The person who guesses the picture first starts the next picture. Another game is entitled "Bible Names." This is a simple game enjoyed by the younger children. One of the number says: "I am thinking of a boy's (or girl's) name. It is a Bible name. What is it?" The children may perhaps begin with Adam and Eve and give every name they can remember until the correct one is found. This leads to study by the children and they may learn not only the name but the story connected.

Still another game is called "Questions and Answers." In the center of the table have wooden or paper or cardboard alphabet letters. On slips of paper have such questions as the following written: "Who can give a king's name in the Bible, a city or town mentioned in the Bible, a flower mentioned in the Bible, a tree mentioned in the Bible, a boy's or a man's name, a girl's or a woman's name, an animal mentioned in the Bible, a verse from the New Testament?" One person takes a letter from the pile and reads his slip in connection with the letter that he draws. If, for example, he has drawn the letter J. he reads from his slip, "Name a city in the Bible that begins with J." The one who calls out the answer first captures the letter. They proceed in turn, and the one who gets the most letters wins.

Another game is called "Bible Characters." One person says, "I am a Bible character." The rest of the company

question until they find out who; but they must not ask "Are you David?" "Are you Ruth?" but such questions as "Are you a man or woman?" "Are you found in the Old or New Testament?" "Did you build an ark?" "Did you care for your father's sheep?" "Did you have a coat of many colors?" The questions will gradually lead to the character selected, and someone will cry out the name of the character you have chosen.

The various suggestions here made have in nearly every case been carried into effect in homes represented in or reporting to the Committee whose work is thus summarized. It is hoped that in many more homes these or other means of promoting the spiritual life will be followed.

CHARACTER THROUGH PERSONAL EXAMPLE *

By WOODROW WILSON

WE bear a relationship to the rising generation whether we will or not. It is one of the principal tasks of each generation of mature persons in this world to hand on the work of the world to the next generation. We are engaged even more than we are aware in molding young people to be like ourselves.

Those who have read that delightful book of Kenneth Graham's entitled "The Golden Age," the age of childhood, will recall the indictment which he brings against the Olympians, as he calls them,—the grown-up people,—who not only do not understand the feelings of little folks, but do not seem to understand anything very clearly; who do not seem to live in the same world, who are constantly forcing upon the young ones standards and notions which they cannot understand,

* This admirable, but little-known, paper is published by special permission of The Sunday School Times Company, Philadelphia, owners of the copyright.

which they instinctively reject. They live in a world of delightful imagination; they pursue persons and objects that never existed; they make an Argosy laden with gold out of a floating butterfly,—and these stupid Olympians try to translate these things into uninteresting facts.

I suppose that nothing is more painful in the recollections of some of us than the efforts that were made to make us like grown-up people. The delightful follies that we had to eschew, the delicious nonsense that we had to disbelieve, the number of odious prudences that we had to learn, the knowledge that though the truth was less interesting than fiction, it was more important than fiction,—the fact that what people told you could not always be relied on, and that it must be tested by the most uninteresting tests.

We Would Make Everybody Alike

When you think of it, we are engaged in the somewhat questionable practice of making all the world uniform. We should be very sure that we are very handsome characters to have a full heart in the undertaking of making youngsters exactly like ourselves. There is an amount of aggregate vanity in the process which it is impossible to estimate. Moreover, you will notice that there are very whimsical standards in this world. We speak of some persons as being normal, and of others as being abnormal. By normal we mean like ourselves; by abnormal we mean unlike ourselves. The abnormal persons are in the minority, and therefore most of them are in the asylum. If they got to be in the majority, we would go to the asylum. If we departed from that law of the Medes and Persians which commands us to be like other persons, we would be in danger of the bars. The only thing that saves us is that the abnormal people are not all alike. If they were, they might be shrewd enough to get the better of us, and put us where we put them.

And we are engaged in rubbing off the differences. We desire not to be supposed to be unlike other persons; we would prefer to abjure our individuality, and to say, as Dean

Swift advised every man to say who desired to be considered wise, "My dear sir, I am exactly of your opinion." We try to avoid collisions of individuality, and go about to tell the younger people that they must do things as we have always done them, and as our parents made us do them, or else they will lose caste in the world.

Life Is a Teacher

There are two means by which we carry on this interesting work of making the next generation like the last. There is life itself, and that is the most drastic school there is. There is no school so hard in its lessons as the school of life. You are not excused from any one of its exercises. You are not excused for mistakes in any one of its lessons. We say a great many things that are harsh, and deservedly harsh, I will admit, about college hazing; but there is a more subtle hazing than that. The world hazes the persons that will not conform. It hazes after a manner that is worse than hazing their bodies, —it hazes their spirits, and teases them with the pointed finger and the curl of the lip, and says, "That man thinks he knows the whole thing." That, I say, is a very much more refined torture than making a man do a great many ridiculous things for the purpose of realizing that he is ridiculous, and so getting out of conceit with himself. I do not believe in hazing, but I do believe that there are some things worse than hazing. And I have suffered worse things from my fellow-men since I got out of college than I suffered while I was in college.

Life is a terrible master to those who cannot escape its more trying processes. The little urchin in the slums of the city knows more of the prudences of life when he is five than most of us knew at five and twenty. He knows just how hard a school he lives in, and just how astute he must be to win any of its prizes, to win even the tolerance of the powers that conduct it, even to live from day to day. He knows how many cars of Juggernaut must be dodged on the streets for the mere leave to live, and the keenness of his senses, his shrewdness in a bargain, is such as would predict him a man

successful in commerce, would mean that some day he was going to overreach his fellow-man as now life seems to be overreaching him, and imposing upon him, and snatching every coveted thing from his grasp.

The process of culture, the process of civilization, and the processes that can be bought by wealth, are largely processes of exemption from the harder classes of the school of life. Some young gentlemen brought up in the lap of luxury seem to have escaped all lessons, seem to know just as little about the world as it is possible for a person to live nineteen years and know. I have sometimes thought that if we could get a whole college of youngsters who had spent their boyhood in the slums, where they had to have wits in order to live, we would make extraordinary progress in scholarship; whereas, when in our discouraged moments,—I mean discouraged moments in our teaching,—we take some grim comfort in saying, as a Yale friend of mine said, that after teaching twenty years he had come to the conclusion that the human mind had infinite resources for resisting the introduction of knowledge. But you cannot resist the introduction of the knowledge that life brings. Life brings it and unloads it in your lap whether you want it or not.

School as a Teacher

The other means we have of indoctrinating the next generation and making the world uniform is organization. The individual process is not enough, we think, the process of working upon each other individually so that a miscellaneous set of influences prick each of us like so many currents of electricity. We think we must organize as a body to have a given, definite predetermined effect upon others. So we take unfair advantage of a youngster in organizing a whole school so that he cannot escape having certain impressions made upon him. We tax the public in order to pay for the schools which will make it impossible for him to escape. And there are various instrumentalities which are organic. In the first place, there is the home; then there is the school; then there is the church; then there are all the political means, the means which we

call social in their character, by which to mold and control the rising generation. All of these have their part in controlling the youth of the country and making them what we deem it necessary that they should be.

We Wish the Young to Outdo Us

What do we wish that they should be? If forced to reason about it, we say they ought to be what we have found by experience it is prudent and wise to be; and they ought to be something more,—they ought to go one stage beyond the stage we have gone. But we cannot conduct them beyond the stage we have reached. We can only point and say, "Here are the boundaries which we have reached; beyond is an undiscovered country; go out and discover it. We can furnish you with a few probabilities; we can supply you with a few tendencies; we can say to you that we think that wisdom points in this direction; but we cannot go with you; we cannot guide you; we must part with you at the opening of the door, and bid you Godspeed. But we want you to go on; we do not want you to stop where we stopped."

What capital, after all, is it that we supply them with? I take it that knowledge is a pretty poor commodity in itself and by itself. A ship does not sail because of her cargo. There is no propulsion in that. If the captain did not know his port, if he did not know his rules of navigation, if he did not know the management of his engines, or have somebody aboard who did, if he did not know all the powers that will carry the ship to the place where her cargo will have additional value, the cargo would be nothing to him. What is his purpose? His purpose is that the cargo should be used. Used for what? For the convenience or the enlightenment, whatever it may be, of the people to whom he is carrying it.

Knowledge Is Not Enough

And so with knowledge. The knowledge you supply to the little fellow in the home is not merely conveyed to him in

order that he may be full; the knowledge that is supplied to him in school is not put in him as if he were merely a little vessel to be filled to the top. My father, who was a very plain-spoken man, used to use a phrase which was rough, but it expressed the meaning exactly. He said, "My son, the mind is not a prolix gut to be stuffed." That is not the object of it. It is not a vessel made to contain something; it is a vessel made to transmute something. The process of digestion is of the essence, and the only part of the food that is of any consequence is the part that is turned into blood and fructifies the whole frame. And so with knowledge. All the wise saws and prudent maxims and pieces of information that we supply to the generation coming on are of no consequence whatever in themselves unless they get into the blood and are transmuted.

Growth Is by Contagion

And how are you going to get these things into the blood? You know that nothing communicates fire except fire. In order to start a fire you must originate a fire. You must have a little spark in order to have a great blaze. I have often heard it said that a speaker is dry, or that a subject is dry. Well, there isn't any subject in the world that is dry. It is the person that handles it, and the person who receives it that is dry. The subject is fertile enough. But the trouble with most persons when they handle a subject is that they handle it as if it were a mere aggregate mass meant to stay where it is placed; whereas it is something to be absorbed into the pores, to have the life circulation communicated to it, and the moment you communicate that to it, it itself becomes a vehicle of life. Everyone who touches a live thing knows he has touched living tissue, and not a dead hand.

So that no knowledge is of any particular consequence in this world which is not incarnate. For example, we are taught the knowledge of the laws of hygiene, but what earthly good are the laws of hygiene to us if we do not live in obedience to them? Presently disease springs upon us, and Nature says, "Thou fool. You knew these things. What profit is it to you

to know them and not to regard them in your way of life? They were never yours. They were never part of you. You never possessed them." The moral of which is simply this, that the truths which are not translated into lives are dead truths, and not living truths. The only way to learn grammatical speech is to associate with those who speak grammatically.

Religion Comes by Example

And so of religion. Religion is communicable, I verily believe, aside from the sacred operations of the Holy Spirit, only by example. If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle.

The young mind yields to the authority that believes in itself. That is the reason that consistency of conduct is indispensable to the maintenance of authority. You cannot make the young person do what you do not do yourself. You cannot make him believe what you do not believe yourself.

Hypocrisy Does Not Succeed

I have known some parents who had very deep doubt about some of the deeper mysteries of revelation, but who, nevertheless, tried to communicate those deep mysteries to their children, with an absolute lack of success that was to have been expected. They did not believe them themselves. Did you never have the uneasy experience of going into the presence of a child who did not care to speak to you? There are two beings who assess character instantly by looking into the eyes,—dogs and children. If a dog not naturally possessed of the devil will not come to you after he has looked you in the face, you ought to go home and examine your conscience; and if a little child, from any other reason than mere timidity, looks you in the face, and then draws back and will not come to your knee, go home and look deeper yet into your conscience. There is no eye so searching as the eye of simplicity.

And you might as well give up the attempt of trying to wear a mask before children, particularly the mask that you are so desirous of wearing—the mask of hypocrisy. It does not work, and it is a very fortunate thing that it does not work. If it did, we would make our children as big hypocrites as we are. You must believe the things you tell the children.

The Potency of Personality

It is all in the atmosphere. Sometimes it seems to me that nine-tenths of what we give other persons is in our personality. The value of one man contrasted with another is that some men have no electricity in them. They might be in the room or out of the room; it doesn't make any difference. Other men come into the room, and the moment they come into it something happens, either attraction or repulsion. I cannot sit in a railroad station comfortably, because men will come in whom I want to kick out, and persons will come in whom I want to go up and speak to, and make friends with, and I am restrained because when I was small I was told that was not good form, and I would not for the world be unlike my fellow-men. So I sit still and try to think about something else, and my eye constantly wanders to some person whom it would, I am sure, be such fun to go and talk to, who I know has something I would like to have. And yet, as for nine-tenths of the persons in the room, they do nothing but vitiate the atmosphere, and you would rather have their breathing room than their presence.

And it is thus all through life. A man comes to you to press a piece of business upon you, and he goes away, and you say to yourself, "No, I won't go into that."

And someone else says, "Why not? Don't you believe in him?"

"No, I don't believe in him."

"Do you know anything wrong that he ever did?"

"No."

"Didn't he verify his statements?"

"Yes."

"Then why don't you go in with him?"

"Well, I don't know. I won't do it. I don't like his looks. There was something about him that made me think it was not all straight, and, at any rate, I will look into it, and hear about it from somebody else before going any further."

We Govern Best by Genuineness

We are constantly having that feeling. And that is the feeling which illustrates my thought, though I have gone pretty far afield to illustrate it,—that it is conviction, authority, simplicity, the directness of one who is going about his business, and goes about it with genuineness, which governs young people. You must realize that it is all a question of personal relationship between man and his Maker, and a personal relationship founded upon love. For love is the only thing that I know that ever led to self-abnegation. Ambition does not lead to it; no use of power for power's sake leads to anything but self-aggrandizement. Can you name me any motive in the world that ever led a man to love another life more than his own except the motive of love? And yet what we are working for in the young people, as in the old, is to show them the perfect image of a Man who will draw all the best powers of their nature to himself, and make them love him so that they will love him more than they love themselves, and loving him so, will love their fellow-men more than they love themselves.

Everything heroic, everything that looks toward salvation is due to this power of elevation. It is a noteworthy thing that we reserve the beautiful adjective "noble" for the men who think less of themselves than of some cause or of some person whom they serve. We elevate to the only nobility we have, the nobility of moral greatness, only those men who are governed by love.

The Divine Power of Example

You cannot create love by entertainment, but you can make love by the perfect exhibition of Christ-like qualities.

Where there is power, men will go to partake of it. Every human soul instinctively feels that the only power he desires, the only power that can relieve him from the tedium of the day's work, the only thing which can put a glow upon the routine of the day's task, the only thing that can take him back to the golden age when everything had a touch of magic about it, when everything was greater than the fact, when everything had lurking behind it some mysterious power, when there was in everything a vision and a perfect image,—is this thing which he sees enthroned upon the shining countenances of those who really believe in the life and saving grace of their Lord and Master.

THE HOME SCHOOL

THE OPPORTUNITY OF THE TEACHER-MOTHER

By WILLIAM BYRON FORBUSH

IT was not Pestalozzi's idea that his infant-schools were to take the place of the teacher-mother. When some visitor said to him, "Why, this is not a school but a family," he replied, "That is the greatest praise you can give me." And his latest commentator says: "In his Utopian dreams Pestalozzi undoubtedly pictured a society in which all primary-school education was carried on in the homes." Even Froebel began his kindergarten as a day nursery for poor mothers who could not teach their own little ones.

Why Home Is Better Than Kindergarten

There are some distinct advantages in the home-school for small children.

The mother excels the teacher in both knowledge and interest. She may not be familiar with child-study and she does not talk scientifically about the child, but she knows and loves "her" child.

Home life is real, while the kindergarten can necessarily only imitate real life. The kindergarten makes imitative tools, but the kitchen has the tools themselves. Even in the Montessori schools they have "didactic apparatus." but in the home the child plays with the things he has a use for. The kindergarten sings songs about the carpenter and the gardener, but there is a real garden at home, and the carpenter is actually making repairs in the house. The kindergarten dances because it is time for the dance as a drill, but at home they dance because they are happy.

The kindergarten, having but a few hours and many chil-

dren, necessarily moves by a programme, but the home, having all the time and but one child, seizes the golden moments of interest and opportunity. Rare is the school that does not pass on its children less interested than when they entered. Any home can send its children on to school eagerly seeking the Holy Grail of wisdom. The home, by keeping the child out of the educational hot-house, gives him individual promotion, and he should at length enter school several grades beyond the children who started in at kindergarten.

An Early Start

A home-trained child is a more hopeful product than one trained in the ordinary kindergarten. "Supposing," says Ella Frances Lynch, "every mother who does not have to work to support her children resolves to keep her babies at home until they can spell a few hundred words, know by heart a few hundred lines of Mother Goose and simple poetry, are familiar with stories in which animals play a part, and are able to read a little, and so avoid the lower grades, what have we accomplished? We have relieved the congestion in the lower grades, just where mass-teaching is most destructive; we have prepared the children so that they can advance rapidly in school. Primarily, they have learned how to study—how to work — how to concentrate — and the three words are synonymous. We shall shorten the elementary course by several years. And what is more, they will have learned to do as they are told."

But can the average mother produce such a result? I speak with some measure of personal conviction. I did not myself enter school until I was seven years of age. I was graduated from high school at 16 and from college at 20, the youngest in my class. My mother never had the slightest pedagogical training, but I played with lettered blocks on the floor. I sat on the wood-box in the kitchen and talked with her while she worked, and I learned to read the Bible at six in order to get one for a prize. And this mother thus gave me at least three years of early progress as a start in life.

Objections Considered

"But I don't wish to rob my baby of his childhood." Neither is it necessary that he should grow up a mere animal. He is an animated question mark anyhow; he wants to know. What you propose to do is not to hurry the wheels, but just to take the obstacles out of his way. You will not forcibly feed him, but simply satisfy his hungers.

"But I haven't time." It is not a question of time but of emphasis. Too many mothers, remarks Mrs. Winterburn, are saying in effect to their little ones: "Get away, little soul, while I trim a dress for your little body." Miss Lynch says that from five to fifteen minutes every day during the years from 3 to 8 will accomplish the result.

"Will my child be able to pass the examinations for advanced standing?" He won't need to. Ask the teacher only to let him prove that he is able to do the work. The pressure on the lower grades is such that teachers are glad enough to let him try.

What the Home Can Teach

"What am I to teach the child?" Miss Elizabeth Harrison names five items.

1. Physical habits and exercise so as to coördinate the muscles.
2. Dramatic play with the world about him, for observation and experience.
3. Stories.
4. Self-expression with the hands, by making things and drawing.
5. Social commingling with other children in free play.

To these Miss Luella Palmer adds: (6) Responsibility: Mrs. Washburn suggests, where the mother is competent: (7) Use of another language; and Miss Lynch recommends: (8) to learn to spell a few hundred words, to memorize some good poetry, to learn to read a little, all summed up in the purpose to acquire an early liking for books.

EDUCATING A LITTLE CHILD THROUGH PLAY

By MRS. LENORE R. RANUS

THE play-instinct is inborn in all children the world over; it is nature's own method for developing the senses, the muscles and all bodily growth. Play is even more than this: it is the outlet of expression of the child's inner life. Many faults as well as virtues may be discovered while watching children at play. Perhaps a mother will find that her child is selfish or crude, and it is easy to discover a generous disposition and a good temper in the course of a play-hour.

Games are the expression of the play-spirit and toys are the instruments necessary for the expression of this activity of child-life. As a farmer needs garden tools to do his work, so a child needs toys for his play—or work, which play really is to him. And if toys are not provided ready-made, he will invent them, in order to be able to express his play-spirit.

Directed Play

All play depends upon the physical condition of the child. A normal, healthy child plays all the time, is easily interested in his toys and as he grows older invents games with them. If a child plays but little, cannot easily be interested in his toys, will not play alone and is cross, look first to his physical condition, then begin a course of training, or directed play. Start with a suggestion, "Why not build a high steeple?" or "Make mother a train of cars with your blocks." Often, especially in the case of an only child, if mother can enter into the play-spirit and play hide-and-seek, or march and sing, or even build with the blocks, it is such a treat and often a real help in promoting a readiness to play alone when mother must go back to her work.

To teach counting, make use of the play spirit again. In

bouncing a ball, repeat the old-time jingle, "One, two, buckle my shoe." You will be surprised at how quickly the little ones will begin to count. Again, in building blocks, make a game of counting by saying, "Give mother one block," then "Give mother one, two, three blocks," etc. It is unwise to teach a child under three numbers higher than ten. They are well started if they are able to count as high as this correctly.

To develop the power of concentration, without which no human being can be successful in life, there must be a certain amount of directed play each day. Children are given this in kindergarten, and the mother can also give it to them in the home. When mother sews, the opportunity to direct play is at once afforded by having the child sit close by and sew a piece of loose-woven cloth, such as canvas or scrim. A big, blunt-pointed needle should be chosen for the purpose and tied securely to a heavy thread. When the child shows evidences of fatigue the work should be laid aside for another day.

Large, colored, wooden, kindergarten cubes and spheres, one inch in size, with a hole through the center to string on shoelaces, are also fine for a lesson in concentration. This occupation should be permitted only when mother is close by to watch and help.

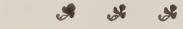
For a child of three or older kindergarten sewing cards, which are perforated and to be worked in colored worsteds, are interesting and instructive. An economical way to procure such cards is for the father or mother to cut squares or oblongs out of cardboard, lightly trace an apple, ball, or some other object on one of the pieces and then perforate the outlines every half inch, making the holes as large as the head of a pin. These outlines can then be sewed by the child in bright colors, working up and down in the holes. Be sure the outlines of the object to be sewed are large, as small objects are too trying for young hands and eyes.

Almost every child wants to help mother sweep, dust, make beds, wipe the silver, or run errands. Make play out of the work and yet let the little one feel he is really doing something.

A Surprise

With tiny babies too little even to walk, a mother can make play out of work. Have the high chair or the bassinette or carriage in the room where you are working and keep baby busy with toys. For instance, if you are working in the kitchen, let the baby have a big spoon, clothes-pins, tin covers, or anything new and safe, but always keep these things for the kitchen. If he is allowed to have them all the time they soon lose their interest and he becomes restless and unhappy.

A sense of newness even with old toys makes them desirable to a child. Children need change and variety because their power of concentration is not fully developed. This is the plan I use with success with my own little girl. Her box of dominoes, her nest of blocks and her box of building blocks (composed of sixteen cubes), I keep on a shelf in a closet out of sight. I also keep some picture books and toys out of sight. Then when the time comes, as it does so many times a day, when Little Girl says, "What I do now, muvver?" I go to the closet for a surprise. If I give her the blocks, it is always with a suggestion for making something with them. She now comes to me and asks for "a s'prise, muvver." When she tires of the blocks I have her pick them all up, ready to put away, before she can have another "surprise." Sometimes, days at a time, she does not ask for a surprise, and then when I do bring out the dominoes, for instance, she is as delighted as if they were brand new. Her dolls I separate in groups. If she has four, I put away two, and at the end of a week I bring out these two and put away the two she has been playing with. If you follow this plan with all toys, grouping them and keeping one set put away, you will always keep the little ones interested and happy.



SIMPLE KINDERGARTEN ACTIVITIES FOR THE HOME

By JANET W. McKENZIE, ALICE WINGATE FRARY, LOUISE GULDLIN SIMENSON, and Others

WE often hear mothers lamenting the fact that there is no kindergarten in their neighborhood. They are intelligent enough to know what a benefit a kindergarten training would be to their children, but are not aware that many of the methods used in the kindergarten may also be employed in the home.

Kindergarten training is often begun at home unconsciously by both mother and child. It has its beginnings in the answers to the first questions familiar to every mother, such as "Mother, what color is this?" "How many are there?" "Which is my right hand?" "Which is heavier?"

If mother will take a little time to play with her children, as Froebel urges, the first question about color can be made the nucleus of a little game. Let the child find something of the same color as that which first interests him, then something in each of the six standard colors; count the articles found; classify them as smooth or rough, heavy or light, and so on.

In the same way the three type forms of solids—the sphere, cube, and cylinder—can be shown the child; and articles around the house classified as cubical like the cube or block, round like the sphere or ball, or cylindrical like a barrel. The size of objects should also be noted.

Color, form, and number can easily be made into games if mother has time to play with her children.

When mother is busy with the pressing routine of housework, perhaps a box of cranberries and a long thread in a coarse needle would entertain a dear little meddler, and give mother a free hour to work. Cranberries may be scarce, but buttons flourish in every home; also inch pieces of macaroni

which can be combined with circles or squares of colored paper cut out of bright advertising pages.

When baking is under way, and little hands have to be kept from interfering, a piece of colored string one yard long with the ends tied together will afford much delight. Wet the string and make as perfect a circle of it as possible on a flat surface. By pushing a point in the circle to the center, we change what looked like a full moon into a crescent; pushing in three places makes a clover leaf. The variations are endless. And the child can learn, with an occasional suggestion from mother, to make familiar symmetrical outlines in this way.

Perhaps it is bread that is being baked. What possibilities in a small lump of dough! It can be made into a loaf just like mother's, or rolled into tiny biscuits.

Toothpicks have many possibilities as play material. With them pictures can be made in outline of houses, fences, furniture, boats, or stars, and it is material that can be used over and over again.

Chains of paper are made by slipping one short strip within another and pasting the ends. Colored strips may be alternated with the white strips that have been saved from rolls of narrow ribbon.

Coloring with crayons, cutting out pictures and pasting are all kindergarten activities that can be carried on at home.

A blank-book in which pictures of furniture have been pasted for each room of a house give delight that I have seen last all summer. How eagerly the advertising pages in magazines are searched for the kitchen cabinet, bath tub, parlor suite, crib, or bed! How carefully the selected pictures are cut and pasted on the proper page!

Building a House

With a hat-box as the frame for a doll-house, and cardboard partitions making four rooms, a child's interest and attention may be occupied perhaps for several months. The house can be furnished as to occupants and rugs from the

magazines, while curtains can be made for the windows from paper lace used in candy-boxes. The furniture can be made from folded paper or built with small blocks or dominoes.

Plastic clay or equal portions of flour and salt worked into a plastic dough may be used to advantage. The child should begin by reproducing simple objects he sees about him, or he can create from his own imagination. Give the clay into the child's hands and let him do what he pleases with it. He will find plenty to do and greatly enjoy this occupation, besides unconsciously expressing some of his own ideas concerning which it will be valuable for the mother to know. Later on the child may be led to organize his ideas of form by being shown how to make a ball or other geometric form and with slight remolding change it into an apple, pear, or other similar shape. This should never become drill work and the adding of bits of clay is more easily done than the pressing into shape of a mass of clay. But a perception of the geometric structure of all form is a part of the art world.

Paper-Folding

Paper-folding is simple, and an occupation which the child can easily manipulate himself. Give him a small, square piece of colored wrapping paper, have him bring opposite edges together, and then fold through the center, once. This will make a book which he can play he is reading or singing from, or he can call it a scrap-book and paste pictures in it. Folded twice, the piece of paper makes a nice little square handkerchief which has just been ironed and is ready to put away. Next the paper may be opened out, and it will be seen that the two folds cross at the center. The corners may be folded to this center, one at a time. When three corners are folded in, it looks like an open envelope; after the last corner is folded in, the envelope is closed, and the "letter" is ready to mail. With a little ingenuity many other objects may be made by folding paper in different ways.

Cutting pictures from old magazines is one of the joys of childhood. To be able to do this well, the child must learn to

use his eyes and his hands skillfully. It is splendid training, and cultivates patience and concentration as well as skill. If these are mounted in a scrap book it adds to the pleasure. Painting is also a joy to the boy or girl. Through this medium the different colors may be taught and appreciation of color can be developed.

The Balls

Drawing becomes a source of great pleasure and profit to a child. Suggest that he begin by drawing something with which he is perfectly familiar. In the kindergarten the little child generally wants to draw a ball, which he can make with a simple rotary motion. It very soon occurs to him to make two balls on his piece of paper, perhaps two large balls, or one large and one small one. Because the ball he plays with has a string attached to it, he may next add a string to his drawing. Then someone discovers that it is possible to use different colors, one for the ball and one for the string. And, marvelous discovery, turned upside down the balls with their strings are like flowers on stems. It is not surprising to see the next step quickly follow, of adding little leaves to the stems. After this perhaps a bird or butterfly may be included in the drawing, and so on. These are merely suggestions as to how to help his vague beginnings to become definite objects.

Stringing beads, buttons, seeds, spools, or anything else which can be strung, will always hold the child's interest, and familiarize him with color, form, and number, separately and in combination. A long bodkin is a good needle for this purpose.

With a little time and ingenuity spent in getting these various occupations started, any mother can direct the activities of her child into many educational channels, and supply the imperative need which the child feels for self-expression.

EDUCATIONAL PLAYTHINGS AT LITTLE EXPENSE

By DOROTHY CANFIELD FISHER

IN even the thriftiest and most economical family more money is spent foolishly on meaningless flimsy toys for children than parents realize. The familiar five-cent bag of candy which many country children expect on a trip to town would buy a box of colored crayons which would be a well-spring of joy and profit to them for days and days. The cheap twenty-five-cent gaudily dressed doll which goes to pieces after a day or so of vigorous play, costs as much as five pounds of potter's clay which would make innumerable toy dishes, and be the source of incalculable educational advancement. If the mother, away on a shopping trip, can resist the temptation to "take the children something" in the shape of a poorly constructed woolly lamb which loses its legs in the first half-hour's play; if she can persuade the visiting aunt to let her spend the money which was to have bought candy, very bad for little teeth; if she can head off the bachelor friend from bestowing a mechanical top which becomes uninteresting after the second day, she will soon have money enough to buy a treasure store of profitable educational playthings which will last through the children's early years.

Crayons Are Cheap

Colored crayons cost five cents a box; for another nickel a good supply of wrapping paper can be bought from the grocer, which, cut into large, square sheets, furnishes the background for much "drawing" and coloring by artists of three and four years. They can be shown how to draw around a drinking glass or a small plate, to make circles; around a block to make a square; around a salt cellar to make an oblong; and they delight in coloring the designs thus formed. This is fine

preparatory training for writing. These colored designs can afterward be cut out by the children with blunt-pointed scissors (which can be bought for ten cents a pair), and this furnishes another exercise for the hand. The general opinion is that children under five are not able to use scissors, but there are many exceptions to this rule.

As the children grow older they like to change from colored crayons to water colors, a box of which can be bought for ten cents. Such a box is, next to modeling clay, the most lasting satisfaction to children, and the uses to which it can be put are not to be counted. The spools which they have been playing with can be colored brightly and made into necklaces. All the designs they have made and colored with colored crayons can be colored with water color with fresh pleasure. Old magazines with large-size pictures can be colored, and the children, if a bit encouraged, are very apt to make large drawings on the big sheets of wrapping paper and color those. Paper dolls cut out of fashion magazines and colored by the children not only cost nothing, but give excellent practice to hand and eye. The mother should remember that any child who has had much practice in handling pencils and brushes has an immense advantage over others when he goes to school and begins to learn to read and write. After the child passes his fourth birthday, his mother should take special pains to encourage him to use his fingers in drawing and coloring, although never in small designs, which might tire his eyes.

What a Kindergarten Catalogue Reveals

On the whole, perhaps the very best use that the country mother can make of money saved by economies on candy and flimsy toys is to buy herself a few good books which will give her valuable hints on her new profession of motherhood. She does not dream of trying to get along without a good cookbook; why should she think she can manage all the details of another new business without any instruction? Let her, as a matter of course, put on the kitchen shelf beside the cookbook one or two good mother books which she can take down

and dip into at odd minutes as she waits for the water to boil or the oven to heat. One of these books will cost her but a two-cent stamp, and if she reads it carefully will give her innumerable suggestions. This is the catalog of any firm handling kindergarten material. Most of the country mothers know nothing of the material sold by such firms and will be surprised to find that valuable educational material is offered at prices which make it far cheaper than common toys, bought at the stores, and that she will need no training to make excellent use of much that is intended for class use. At the back of such a catalogue is a list of very inexpensive books for mothers which will give her suggestions for paper-cutting, clay-modeling, and drawing.

Nature as a Playhouse

But the great, great beauty and value of country life for the child is too big a theme to do more than touch upon in so condensed a sketch. This is, of course, his closeness to nature and all sorts of natural processes which go on about him. But even here he needs his mother's help, for without it he must lose much time in misdirected effort. When he is so tiny that he can only look on, his mother, if she is wise, will see to it that he has a chance to look on, that he sees the horses watered, the cows milked, the chickens fed, the garden planted, the butter made, the washing done, and the hay cut. As fast as he can understand she will give him a simple explanation of all these vital events, and as soon as he is strong enough to take part in these activities she will use her ingenuity to devise ways for him to take a genuine part in the family life. Of course he will bother more than he helps at first, and nobody but his mother will have the patience to respect his bungling attempts to join the work done about him. But to her they will be inestimably precious and necessary for his development, and she will take the greatest pains not to discourage him. If, in addition to the hand-work mentioned above, the country mother will see that her children are not cheated out of their birthright of a share in the processes of

country life, she need have small fear for their health, happiness, and moral development.

Maxims for a Mother

A few maxims to hang up over the kitchen sink and read over while the dishes are being washed:

1.—Little children wish and need to be doing something with their bodies and hands every minute they are awake.

2.—They need a frequent change of occupation.

3.—If I provide them with interesting things to do, they will not have time to be fretful or to do naughty things.

4.—When I see my children harmlessly occupied and using their hands or bodies, I may be sure that they are educating themselves even if I cannot understand the pleasure they take in their occupation.

5.—When a child has a great desire to do something inconvenient, let me ask myself, "Why does he want to do it?" and try to understand and meet the real need which is apt to underly his unreasonable request.

WHAT A CHILD CAN LEARN FROM SCRAPBOOKS

By MRS. JESS SWEITZER SHEAFFER

WE have been intensely interested in watching our little daughter with her first books. In addition to their educational value, they are a source of great pleasure and have grown to be her daily companions. When she was about fourteen months old she was given her first book, a small linen one containing pictures of animals. These we would call by name as we pointed them out to her, and as they became familiar she would point them out herself. After she had learned to talk, she could say the names also. Linen books containing pictures of objects in colors were next given the child, and when she had become acquainted with these, group pictures were added to the collection.

By counting the objects in the various groups—not over five at first—and by calling attention to their color, the child learned

both number and color. Emilie Poulsson's book on "Finger Plays" is an enjoyable supplement to pictures of this kind.

We found simple, home-made, indestructible scrap-books most satisfactory and attractive. Anticipating the book stage, we had collected a number of colored pictures from magazines. For the leaves of these books we used brown paper-muslin, cutting a number of pieces twelve by twenty-four inches, and, after laying them one on top of another, stitching them through the center, thus making a book twelve by twelve inches when closed. On the pages we mounted the pictures with paste.

One book contained pictures of fowls, turkeys, chickens, ducks, geese, guinea fowls, and some pigeon and crow pictures also. In another book we pasted pictures of four-legged domestic animals. Many of the pictures showed the family life of these in their natural surroundings. They proved most interesting as the child's experience is confined almost exclusively to the family of which she is a member, and animal families naturally appeal to every child.

Our little girl is now nearly two and a half years old, and she has never tired of her scrap-books. Through them she has become acquainted with the different animals and the sound made by each, and is able to connect the animals and their calls.

The Value of Such Books

The number of books of this kind which would be of great educational value to the child is almost limitless. Birds, flowers, vegetables, trades, farming, and history might all be presented to the child in this form. As our little girl grows older we have planned books of harvesting pictures showing the various stages in the growth of wheat from the preparation of the soil, planting of the seed and so on, until it passes through the hands of the miller and baker and finally reaches the child in the form of her daily bread.

Another interesting process is the building of the home from the trees to the finished product. This book will contain pictures of the forest, where the trees grow, the man felling the great trees, the horses and wagons which haul the

trees to the saw mill, the cutting and planing of the boards, the train which transports them to the lumber yard, the boards piled high in the lumber yard, the carpenter at work putting the boards together, the house in the process of construction, and lastly the finished home and the family who lives in it. From these process books the child can be led to realize that it takes rain, sunshine, and warmth to make the trees and the grains grow, and that there are many people to thank for providing our simplest food and that, above all, God is the great source of everything.

"Mother Goose Rhymes" and the child's favorite, "The Night Before Christmas," are always welcome diversions, and after repeated readings the child is able to supply words, lines, and later whole verses, thus incidentally developing the memory.

With the exception of a few simple books which are really story-telling pictures, I would advocate the telling of stories rather than the reading of them to small children. The primary object of story-telling is to stimulate the imagination of the children, cultivate a taste for good literature, and guide them to the best books.

LOVE WHAT YOU HAVE TO DO

By MRS. MANA CLARK JACKSON

IF I were a Fairy Godmother, I would wave my wand and say to all mothers, "Love what you have to do." Children's wants are so numerous and a mother has such constant demands made upon her that she needs to retire within herself often and, no matter how tired she may feel, repeat again and again, "I love what I have to do." Then suddenly she will feel better, and it becomes easier to go on with the task of caring for and training the children. It pays in dollars and cents, as well as in peace of mind and satisfaction of spirit, to devote much thought toward starting the children right.

What are some of the simple ways in which we can help

our little ones? · Let us begin the day happily, no matter how we feel, and never be discouraged nor allow the children to become so. Together, mothers and children can learn to be honest, obedient and faithful.

It should not be forgotten that all virtues thrive best in a healthy body. Therefore, give the child plenty of fresh air, have him sleep in a well-ventilated room, wear clean, whole clothes, and eat simple food.

Let Little Ones Help at Home

Let the children take hold and help about the house a little. At four and a half years old they can wash dishes, and they love to do so. An oilcloth apron will keep them dry. They can also help make beds, brush up crumbs and do many other things. But we must not nag the children at their tasks, remembering that interest in useful work may be most successfully developed by keeping it in the realm of the play spirit.

We have churches and schools to help in our work with our children, but it comes back every time to the parents and the home to develop in the children the simple practices which lead to right and happy living.

We must be patient in answering questions, and if we do not always know the answer, let us try to find out with the children. Fun is as natural as breathing to most children. Try to laugh with them at their simple jokes.

Let us take a little time at the end of the day, if we can, to tell a short story. The quiet will do us all good. Perhaps we may have seen a bird, squirrel, or a child do some amusing thing as we glanced out of the window while at work. The wind may have been chasing the pretty leaves, or the sun playing hide-and-seek among the clouds. Stories are not all to be found in books. It is a big accomplishment to learn to do things in the child's way—things they like to do, but which we have often denied them because we felt we didn't have time to be bothered.

If the little ones see that mother and father are trying to find something to love in all their trying tasks, before we know

it the home will always be full of sunshine. If we have a fretful child to deal with, find out first if he is being properly nourished; then try telling him stories which will take his mind off himself.

Many children are often disagreeable because they haven't enough of the right things to do, such as games and songs, that provide activity and stimulate the mind and occupations that answer the child's need to be doing and making something.

A most important point for the mother to realize is the necessity of sticking to the lessons she needs to teach every single day until the right habits are permanently formed in her child.

No one can tell us exactly the things it is best to do with children. But if we begin to watch and think, read when we can and exchange experiences with other mothers, many suggestions will be found to meet our needs. Take a glimpse backward into your own childhood and many ideas will occur to you in that way. And through it all we will find that the children are helping to bring us up, too. Courage and joy prolong life, and we can well afford to stand and wait, feeling sure that if our motives have been right and we can find something to love even in the hard things of life, our little ones will see and know and will "rise up to call us blessed."

REASONING IN EARLY CHILDHOOD

By JOHN DEWEY*

THERE is not any reasoning of early childhood which is different from the reasoning of later childhood, adolescence, or adults. There is reasoning in little children just as there may be in a grown-up man or woman, but there is not

* Stenographic report of paper presented before the Department of Kindergarten Education, Teachers College Alumni Conference. Used by special permission of Patty Smith Hill, head of the Department.

reasoning of early childhood if you mean by that "of," something which as reasoning can be marked off definitely from reasoning somewhere else.

The ends which a young child has are different from those of the grown-up and the materials, means, and habits which he is able to fall back upon are different, but the process—one involving these three factors—*is exactly the same.*

There is a difference which needs to be mentioned because it is so important practically. Just because the child's ends are not so complex and not so remote in the future, the tendency to put every idea in immediate action is stronger with the child. His dramatic instinct or his play impulse is markedly more active, more urgent and intense. Adults use words and other symbols as the media for selection and arrangement, but words are not dramatic enough for the thinking of the child in a great many situations. He wants to reach his end with his whole body instead of doing it with the muscles of the throat and tongue alone. Adults carry on a constant physical activity of a suppressed kind; to get a remote and far-reaching end, they employ minute and invisible kinds of expression. A child wants to bring into play in an active and overt way his hands and arms and legs.

How We Dissipate Reasoning Power

While native rational power can hardly be improved to any great extent, if at all, it can easily be allowed to decrease. A child can be surrounded with conditions which cause the power to be dissipated and rendered ineffective. If a child is bright, the power can be drafted off in all kinds of futile and irrelevant ways which result in mind-wandering, inability to control the attention or center the mind on a topic around which the selecting and arranging of materials are to be carried on.

This dissipation may take place in three ways:

(1) Plain frittering away of time. It is called frittering away of time or wasting time, but this is merely another phrase for fooling away intellectual energy. This comes from not having any purpose in view. "Amusing," in the worst

sense of amusing, means that there is no *recreative* element, but only dissipation of energy. It is not enough to *catch* a child's attention; it must be *used,* and this implies an end. The mind should be carried on to something new.

(2) Another thing which makes for retrogression is the amount of purely dictated work that the individual has to do. Undoubtedly the best way to train animals, horses, and dogs to do their stunts is to assign a specific thing to be done, dictate it and give a reward when that particular thing is accomplished—and something else when it is not done. Children are animals, too. It may be that physical habits are most readily formed by a process which is largely dictation; but it must be borne in mind that in the latter case, while the physical habit will have intellectual meaning to us, to the child it will be senseless, and hence his mental capacity may be reduced.

(3) The third thing which has a detrimental effect upon the child is presenting ready-made, finished formulæ upon the basis of which he is to act. Since there should be reaching out for something new, the process should be more or less a process of trying this or that to see how it will work, then retaining the things that carry toward the end and dropping the other things. Conscientious teachers are prone perhaps to fail here more than at any other point. They want to forestall all failures. They want to dig the little plant up by the roots to see that the roots are growing and growing in the right direction. It is quite safe to say that no two grown persons get the same result by the same method unless the situation is an exceedingly simple one.

Let Him Get His Own Results

The orderly method is good but it comes as a result (often comparatively late). What might seem to a grown-up person to be disorder might seem to a child's mind, order, in the way he selects and arranges things. The mere fact that a certain order of thinking does not fall into the teacher's schedule of thinking means that a child is one person and the teacher another. Yet we imagine that there is just one right way to

think and if another person does not get results in the same way that we do, we conclude that there is something wrong.

Perhaps the most difficult thing to get is intellectual sympathy and intellectual insight that will enable one to provide the conditions for another person's thinking and yet allow that other person to do his thinking in his own way and not according to some scheme which we have prepared in advance.

Handwork and Fellowship the Child's Two Needs

There is one point which has not been touched—the question of the materials appropriate for the thinking of young children. This matter cannot be easily anticipated or cleared up in advance of actual contact with actual children. But we may ask what ends occupy the attention of most children. They will be found to fall under two heads:

(1) The very small child has as his chief end the adjusting of one of his physical organs to another. He has to learn what the lower animals have to start with. He has to work out by practical experimentation how to make his hand and eye work together, his ear and eye work together, how to manage and manipulate physical materials by means of his own organs. Here we have one of the great reasons, on the physiological side, for the success of the kindergarten movement. In various ways it has secured a large opportunity for direct muscular adjusting, and for manipulation of various kinds of objects. If the young child has an end which he wants to reach and has sufficient freedom in choice and arrangement of materials *to work out for himself the end he is after,* there is sure to be a genuine keeping-going of the thinking process.

(2) The other great problem for a little child is to get along with other people. He has the definite occupation of adjusting his conduct, in a real give-and-take of intercourse to that of others. He needs to make other people realities to himself, while he gets the power to make himself real to them. There is an adjustment of behavior which includes a good deal more than that of outward or muscular acts. The

questions arising from the groupings of persons are the most perplexing problems of life even for grown-up people; but for the children, the problem is especially acute owing to their dependence upon others and their inability to make their way physically and industrially.

Material selected then from situations of physical control and social adaptation (especially from the two in connection with one another) is most appropriate in maintaining the mental acuteness, flexibility, and open-mindedness, the dominant interest in the new and in reaching ahead that are at once such marked traits of the life of childhood and such essential factors of thinking.

THE CHILD'S SCHOOL

By CAROLINE BENEDICT BURRELL

THE child who can step straight from the nursery into that paradise, the kindergarten, finds itself ideally cared for and blissfully happy, in its quiet, sunny rooms, with flowers and birds and stories and plays. Courtesy, unselfishness, and love are well taught, a love of music is cultivated, a sense of order and exactness are inculcated and the powers of observation trained; could one ask for a better start on the way to a perfect education?

The Home and the Kindergarten

Yet sometimes it is difficult for the mother to keep up at home the standard set at the kindergarten; there the teacher has the child rested by a night's sleep, stimulated by childish companionship, awed into good behavior by the presence of other children, and entertained by constant devices. The mother receives it back into her home when reaction has set in, sometimes with severity. It is tired and relaxed, too often cross, and bored because it is no longer amused with deliberate purpose; and so the home suffers in comparison with the

little school. It is because such things as these often prejudice parents against the kindergarten that a mother should be the connecting link between the two. She should go there often, see that the room is not overheated, that the little eyes are not strained by sewing or pricking, and that the child is not overtired by too many exercises; at the same time she can learn how to amuse her child at home, and how to govern him in the moods of wilfulness which the teacher must encounter. It is as this connecting link that a parent must always stand between the child and any school. Many children never go to a kindergarten at all, but begin at once at the primary. It is not enough to pass him on from one grade to another and trust that all will be well. The father or the mother or both—and preferably both—must be in close touch with him in every step of the way.

Public vs. Private School

At the outset comes the decision whether he is to go to a public or private school, and in different places schools differ so that each must be studied before a wise decision can be reached. For boys, the discipline of a public school is usually excellent. The spirit of democracy exists; the necessity for prompt obedience; the inability to be excused readily for tardiness or unprepared lessons; the general rigidity of the rules, all tend to make him prompt and exact, and teach him to get on with others. The text-books, too, are good, and the teaching exact and thorough.

But sometimes a school is unsanitary, especially in a small town; it may be unventilated, or the basement and dressing-rooms unclean; or the children, for one reason or another, kept back behind those in other schools. Such conditions should be studied by a parent, and he should be absolutely sure that the school is the best one for his boy.

For a girl, sometimes a public school is the worst possible place. There may be a school-room so overcrowded that three children must sit in seats intended for two; there may be light which is insufficient for eyes not strong; some sensitive

child may find a particular teacher so unsympathetic that she cannot do herself justice in recitation. Or, she may have to associate with girls of rough families who do her no good. On the other hand, she may find a public school where her own friends go, and where the conditions are all sanitary and wholesome, physically and morally. It is impossible to generalize; but no school should be blindly accepted without any parental investigation.

But the private school may not solve the problem of difficulty. Too often such schools teach but superficially, and the simple, plain rudiments of an education are overlooked. Generally there are plenty of teachers for the number of pupils, and greater individual attention is given than in the public school; but on the other hand, tardiness, carelessness in preparation, and other shortcomings are too easily excused, and marks and reports are apt to be far too flattering. These things offset in some degree the better ventilation and quietness secured by having the smaller numbers of pupils.

There must be a constant watching by the parent of all details of either school. If a mother frequently and strenuously complains to a principal of a large public school of the sanitation, it is certain that in time she will carry her point and the evil be redressed. Or, if in the small private school she insists that tardiness must not be overlooked, or lessons glided over superficially, these defects, too, will be remedied.

There exist in some cities clubs made up of parents and teachers which insure the very best things for a school. There are meetings for free discussion, papers on the relations between the home and school and kindred subjects, entertainments, the proceeds of which are used to beautify the buildings with pictures and casts; they are the best means to the end of the perfect school, and in any town, large or small, such clubs may be founded.

Home Study

Home work is one of the evils a parent has to meet all through a child's life. It is a pity that a small child should ever have to know its meaning, for after six hours in school,

or even less, the rest of the day should be spent out of doors, or at home, playing. Where it must be faced, then at least the mother should see that the work is reduced to a minimum, and done under the most favorable conditions.

No child should study after it has had its evening meal and is sleepy, and no child should come directly home to go to work after school hours. The best plan is to let him have a good play in the fresh air and then study just before supper in some quiet place where he will be undisturbed; by concentrating his attention he can accomplish twice as much in a short time as when half a dozen others are in the room. Next to sending the boy or girl to a good school, the greatest thing a parent can do for them is to see that they learn to study their lessons at home in the best possible way. Too many children spend twice, three times, as much time as necessary over home work, because they do it when sleepy, and in a dawdling, desultory way, knowing that they will be permitted to sit up till the lessons are pronounced finished. If only so much time was allowed for them, and that set apart at a time when their minds were fresh, and if when bedtime came they had to leave their books at once, they would soon learn to do their work promptly and so more faithfully.

Help in School-Work

The best help a parent can give a child in its work is to know his teachers, to invite them to the house, and talk the children over with them. This does away with what is a morbid idea on the part of so many, parents and children alike, that some teacher is unfair, or has a prejudice, and that the child suffers for it. Free interchange of ideas between parents and teachers gives a fine, strong working-basis, and advance is far more certain than when both are in the dark as to the way the child is being dealt with on one side or the other. Next to this, the best help is to show a deep interest at home in what is done in school, both in lessons and sport. If a mother really likes to hear how Columbus discovered America, she is planting a love of history in her child's mind; and if a

father goes to the football match, he gets his boy's confidence about other things than are learned in books. Nothing takes the place of this personal parental touch.

At the same time parents should be careful not to stimulate personal vanity by foolish praise of school-work; nothing is pleasanter for a child than to consider itself a prodigy, and nothing easier. Fidelity to work, rather than achievement, is what should be praised, and a prize for good behavior should be quite as well thought of as one for algebra. A word of appreciation for good work is better than constant reiteration that a child has a wonderful mind. To get along with the other children, to study faithfully and stand well, to be able to play as well as work—these are the beginnings of education.

HOME AND SCHOOL

By MRS. FREDERIC SCHOFF
and ELLEN C. LOMBARD

SCHOOLS may be measured for efficiency from the outside, but the home must necessarily be judged from the inside. Coincident with the attempt of schools to fit themselves into their environment and to contribute more and more to the development of the children is the attempt of those interested in the home to find some working basis for awakening home makers to a consciousness of the needs and responsibilities of the home and of the community and an effective plan of home education. Organizations of parents, women's organizations, health boards, periodicals, and other agencies have done much to bring about a new sense of responsibility in home making and an intelligent desire to meet the obligation.

Some effort has also been made toward intellectual development in the home. It is realized more and more that this important phase of home life should not be neglected, since without it the home is a barren place and gives meager oppor-

tunity for the development of the whole nature of the individual, the unfolding of the mind, and the development of will power, which are so important at the beginning of life in the upbuilding of character. Increasing activities have been noted in social settlement and neighborhood houses through the establishment of homes for workers that are intended to be model homes.

Significant signs of progress are noted in the effort to coordinate the work of all existing agencies, in solving the problems of home life, the determining forces in the character of national life.

The school is realizing as never before its dependence upon home life and its relation thereto, as well as its relation to the community.

Dr. Charles Hubbard Judd, in the Cleveland survey volume on "Measuring the Work of the Public Schools," says in regard to causes of failure of children in school:

> We find that there are children whose home environment is bad. These unfortunate children cannot find opportunity or encouragement to study. . . . The community cannot afford to let a child grow discouraged, because the discouraged child becomes an unproductive citizen. . . . The failure of a child in school because of adverse home surroundings is a large problem in which the community should be more interested than any individual.

On the rural side the problem is well stated in the survey of three counties in Alabama made by the State department of education. In summing up the causes of failure in school children under totally different conditions, the report points out that the influences of the home are back of the discrepancies of school life. "A nation of tenants will never be a nation of home builders. Farm tenancy has a decided and detrimental influence on school conditions."

In analyzing the factors of vocational efficiency for the San Antonio survey, Professor J. F. Bobbitt asserts that the fundamental aspect of the training of children takes place "in the home, in the street, in play activities, observations, and taking part in the human activities in the community." He points out to teachers the need of social contact with families in order that they may know the lives and home conditions of

the children as fully as they know books and educational methods.

The recent "Study" of the Dansville High School, by J. Murray Foster, contains a special section on "The Parents." Mr. Foster describes four means used to awaken the interest of parents in the school: (1) Publicity through the press; (2) handbooks printed and distributed by the board of education; (3) reports and notices sent to the parents; and (4) meetings of the parents held in the schoolhouse. The handbook proved helpful, but most interest was aroused through the parents' meetings.

Changed home conditions are also used by Dr. Alfred Hall-Quest in his recent investigation of home studying as the basis for a demand that supervised study at school take the place of assigned study at home. Dr. Hall-Quest analyzes the factors of modern home life, especially in cities, summing up as follows:

> The instinct of self-preservation with its expression of the individual's independence has found unlimited stimulus in American democracy. Once the child remained consciously and quite willingly dependent upon the parents for a number of years. Beyond the home there were only a few occasional attractions indulged in, and these did not materially disturb family unity or stability. But to-day the boy seven or eight years old begins to earn "spending money" by selling papers, running errands, or doing odd jobs. Parents pay their children a few pennies a day for doing household work. The child is early taught—and rightly so—to be economically independent. By the exercise of this independence the child becomes skilled and even versatile. His plasticity, curiosity, and energy make possible a wide range of information and ability, beyond that of the parents in many instances. The older children are even more independent. They usually pay for their board and room at home. They exercise their own judgment in selection of wearing apparel. They make acquaintances outside of the circle of friends frequented by the parents. Resulting from this economic independence is a decrease in respect for parental authority. The children may even feel superior to their parents.
>
> The industrial unity of the early family required that every child contribute to the general store of supplies. Practically everything needful was made at home. Candles, clothing, furniture, food—all necessities were made by the family. There was constant exchange of service. The division of labor was individual and familial. The small family group was quite sufficient unto itself. To-day, however, industry is widely differentiated. Few things are made at home. Many families rent apartments and board. There is little or no visible evidence of interdependence. Each member of the family feels that he owes nothing to the others and that they owe nothing to him beyond monetary assistance—and this is an elastic band.

The school child in these independent family groups soon finds that there is little time, little inclination, and less ability to serve him along intellectual lines. Ideals and interests have become so individualized that only with difficulty can any member of the family render competent service to the child attending school. Moreover, providing the child with a suggestive and hygienic study environment is unthought of or at best not understood. The child must attend the school—so the law demands, and what a relief to the mother!—but beyond the common necessities little is contributed in many homes toward the success of the child's career.

The Visiting Teacher Movement

One of the most vital factors in drawing the home and the school more closely together is the employment of the "visiting teacher," as instituted in several large cities. Boards of education and philanthropic educational organizations have recognized the value of visiting teachers to the efficiency of the schools, and this movement has shown marked development during the past year.

The need of coöperation of parents has long been felt by the teachers. In the village and open country, teachers have had better opportunity to reach the homes, and some teachers of a progressive type have managed to enter into the community life of the school district and in various ways become acquainted with the home life of the children.

Similarly kindergartners have kept in close touch with the parents and home conditions and have found home visiting an important factor in solving the problems of the individual child. One report received by the bureau shows a record of several thousand visits made by two kindergartners during the past year.

While grade and high school teachers have done much home visiting and tried to meet the many demands outside of the school, it has been impossible to meet all of the demands of a large school district in the limited time remaining after school hours. Hence the visiting teacher. She has come into existence to supplement the work of the class teacher, especially in cases of retarded and failing pupils. Sympathetic understanding and coöperation with the class-room teacher and actual knowledge of teaching methods, as well as familiarity with all the forces at work in the community, detrimental to the prog-

ress of the children and knowledge of all the social agencies existing in the community which might be called into coöperation not only in their city but outside institutions that might be of service, are necessary if the work is to be effective. The visiting teacher must be well versed in the traditions and prejudices of the foreign countries from which the parents may have come, and must have had actual experience both in teaching and in social service. The visiting teacher is the mutual friend who brings the parent and teacher together and serves not only the school but the home through her sympathetic contact, so that home and school work together to benefit the children.

MEMORY-TRAINING IN THE HOME

By FRANCES M. FORD

I CAME upon the small chap crying bitterly in an out-of-the-way corner of his father's boat-house. He had been publicly dubbed a "dunce" by teachers, stood in the corner with a paper cap on his head, while the other children gleefully pointed fingers and shouted "Foolscap! Foolscap!"

"Am I a dunce, Uncle Nat? Do you think I'm ever going to 'mount to anything, just because I can't recite my lessons like the other boys? I study and study—but in class my rememberer just shuts up."

The boy was far from being a dunce. I knew him for a bright, active child, who in those days before nature-study had become the vogue, knew every bird and flower and tree by name. He had a passion for the water, and there was not a part of his father's fishing-schooners that he could not describe. There was no trouble with his "rememberer" where his interest was aroused.

Psychology for the school-room was then in its infancy. Froebel's symbolic songs and games had not trained children to quick, accurate observation, and easy, because unconscious, memorizing. Boys and girls were still taught in blocks rather than as units. Johnny's irritated teacher, and worried, dis-

couraged mother, actually thought him stupid. I thought otherwise and determined to prove that his lack of verbal memory was due to bad teaching and unaroused ambition.

Verbal memorizing was not yet thought out-of-date pedagogics. The revulsion against treating the mind as a receptacle in which facts were to be pushed by parrot-like repetition has caused many modern instructors to go to the other extreme and despise learning things by heart. I was glad to hear so authoritative an educator as William James declare: "The reaction against verbal memorizing has been unduly strong. Verbal material is, on the whole, the handiest and most useful material in which thinking can be carried on. Abstract conceptions are far and away the most economical instruments of thought, and abstract conceptions are fixed and incarnated for us in words."

"Johnny," I said, "I believe you only think you cannot remember. You are going out sailing with the skipper tomorrow; let's see if you cannot surprise him by reciting 'The Sailor's Rule of the Road.' See how quickly you can learn this verse that will help you to steer a ship:

"'Both side lines you see ahead,
Port your helm and show your red,
Green to green and red to red,
Perfect safety. Go ahead.
If on your starboard red appear,
It's your duty to keep clear,
To act with judgment think it proper,
To port or starboard, back, or stop her.
Both in safety, but in doubt,
Always keep a good lookout
In danger with no room to turn,
Ease her, turn her, go astern.'"

It was a revelation to both of us how quickly the "bad rememberer" gripped that technical jingle. It proved my theory, that one must care enough for a result to attain it. Try it on your boat-loving boys, you mothers who worry over their bad memories.

Memorize a Good Poem

What can the mother do in the training line when her boys and girls have bad memories? Arouse their interest, stimulate their pride, and help them through games and other unconscious

influences. There are children who would make no effort to improve if the motive were suspected, who show steady progress when the bait is temptingly disguised.

There are undoubted differences in the memory of children. Some are "born poor," others are made so by improper education, and Nature has to bear the brunt. To start life's race with a quick, retentive memory promises an unhandicapped run.

Mothers can be a big help in memory-training—even busy mothers. They need no great equipment beyond common sense. This should teach them that memory must be economized—there are things that are important to remember, other things are as well forgotten: that a hodgepodge of unclassified, unassimilated facts never yet strengthened memory; that slow and sure is a good motto in memorizing; that learning by heart must have a backing of ideas if it be not parrot-like.

Memorizing of good poetry should be made a pleasure, not a task to be dreaded. Begin with short quotations—those that tell a story are best for the young—go on to short poems and finally, the hardest to remember, prose. Make the committing a sort of contest, in which parents and children join. Perhaps there is a special hour, when the family is gathered together, which can be given over to recitations, with a system of awards. If the boys and girls can remember better than father or mother they will be delighted.

There should be no force-work nor sense of obligation. Learn for all time. Arrange for a gala memory-day every month, when all the old poems will be rehearsed, no one knowing which he will be called upon to recite. One American school devotes a school-year to committing the poems of a single poet, taking a new one the next year.

Another excellent memory-stunt, as our boys would call it, is to have some one read a paragraph aloud to a circle of children and see who can repeat it nearest correctly. Or a story could be rapidly read, each child to give a full synopsis, sometimes verbally, again in writing. It is a help, if a child has trouble in memorizing, to write the difficult bit out.

In all this memorizing everything depends upon the mother's power to interest and make it seem "fun."

Games Train the Memory

When memory-culture must depend on games, those old-fashioned ones of "The Minister's Cat" and "The Schoolmaster" are amusing and good training. The latter is particularly valuable. Similar games could be arranged for any pursuit or study in which the children are interested.

Adapt the observation-games used by the Japanese schools with such telling effect. Trays are brought to the children filled with a number of familiar articles. At first there may be fewer things on the tray and more time given to it, gradually the order is reversed, until finally the children are merely allowed to glance at a tray crowded with several hundred articles, yet are expected to repeat what is on it. Mother-wit can suggest many ways of making this profitable to children of all ages.

Have another game called "The Seeing Eye," to be played when out for a walk with children. In passing a store window glance in it and see how many things each one can remember later. Or when the youngsters are out alone, devote a few minutes at the close of the day to have each one recall what he has seen. This is good training for the heedless child, especially if he has brothers and sisters who are keen observers. Agassiz knew the value of it when he would tell his pupils to go out and use their eyes—keeping secret from them what he wanted them to see particularly.

Get the children interested in plays; waiting for cues is splendid memory-drill. If the mother could write these plays herself, giving them a personal touch, so much the better. Puppet-plays, or those for marionettes, or paper dolls, are less trouble and quite as good training. Monologues for children are also valuable.

Memory is Aided by Association

If a child's memory is very bad, it might be permitted to keep lists for a time. Each article should be numbered and memorized. Often a missing fact is recalled by connecting it

with the number. In the same way, keeping accounts and making them balance at the end of a day or week is good for the memory if one has not the habit of jotting down each expenditure as made. Or the bad habit of letting a journal or line-a-day book lapse for a week or month will give the memory work. If one goes backward over the days, most of the salient doings will be recalled.

Who of us does not recall Mrs. Whitney's Bobby and his famous buttons? That youngster's "forgetter" was helped by being taught to remember his errand by his buttons. In similar ways mothers can train children to recollect by association of ideas.

Mothers have a great part to play in developing a faculty on which may depend a child's success through life. Do not think it too much trouble to strengthen your child's memory in every way; and do not overlook the value of trifling everyday things in this task. Mere seeming trifles often count more than the most elaborate systems of memorizing studied by the child in after years, when the handicap of a poor memory is realized.

It is wise, however, to keep in mind that the memory should be a storeroom for what is needful, not a lumber-room for useless things.

WHAT A CHILD CAN LEARN FROM COLLECTIONS

By WILLIAM BYRON FORBUSH

A CALIFORNIA boy ten years old was once found to have sixty-five different "collections," all in an active state of development. Another boy once made a collection of nearly one hundred tin cans which formerly contained meats, fish, and vegetables. The odors were as numerous as the cans.

In a study made a few years ago of the articles collected

by over 1,200 school children, these were some of the original objects of quest and desire: "advice" (in the form of proverbs), bald-headed men (counted), belts, bones, bullets, clothespins, broken dishes, frogs, gopher skins, horseshoes, invitations, lizards, mice, nails, oil cans, pants guards, puzzles, rubber dogs, sacks, skins, snake eggs, tintypes, wampum.

These children collected 300 different things.

Fads in Waves

The impulse develops before there is any sense in the value of the thing collected. As early as three or four, youngsters begin to get together all sorts of trivial objects—anything simple and easy to obtain. After that the fever comes on in waves, the zest for marbles being followed by that for stamps, cigar tags, and birds' eggs, one overlapping the other. On the whole, the nature interest is the strongest, but it is never scientific, and there is small disposition to arrange the collections in any order. If so, it is usually to put them together according to supposed beauty or value or shape.

Why They Collect

The motives for collecting are various. In early childhood some objects obtain such mysterious value that they seem almost like fetishes. I can myself remember a cherry doorknob which, carried in my pocket, gave me a sense of companionship and which I used to hold lovingly in my hand in moments of grief.

Imitation and rivalry are always prevalent, and certain "runs" and "blazes" of interest sweep, at times, through the whole junior republic. It is difficult for adults to influence these fads. The postage stamp craze has flourished, without stimulation, for at least two generations, but when, just as the war broke out, the fad for collecting tiny paster-pictures had reached literally the billions in Europe and promoters in America spent money liberally to bring it over here, the effort proved but a flash in the pan.

Boys and Girls

With boys and girls alike the impulse to find and hunt things and get them by their own efforts is most strong. The girls are more often passive recipients of outside assistance, while the boys exceed them in barter and buying. Four per cent. of the boys get theirs by "winning," but this method is confined chiefly to marbles.

The collecting instinct is most active from about eight to ten or eleven. While the proportion of natural objects and articles of value slightly increases with age, the impulse later seems to evaporate into the gathering of sentimental and social souvenirs.

A child will average something over five different collections during this acquisitive period, keeping about three of them going abreast.

They—and We—Can Learn

Educators are agreed that, without making it a bore, we can do much to make the collecting impulse an aid in home education. We can provide pigeon-holes for early treasures, and encourage the children to print labels for them. Interest in stamps and coins may lead to desire to know more about the customs, habits, scenery, and animals of the countries portrayed upon them. Nature material may lead to the aquarium, the vivarium, and the animal pen.

A good deal of child study can be done with the contents of your boy's pocket.

ANIMAL STUDY

THE study of animals should be promoted, not only as a part of general knowledge of the world about us (which has been made of value to man mainly through their agency), but because it is necessary to our proper treatment of them and also to our understanding fully our own place in nature. Hence the attention of children ought to be directed to it, and

fortunately there is no subject in which they are more likely to be interested when properly guided. Let them begin right at home with the domestic animals of the farm, or the pets, and familiar visitors to the garden. There need be nothing formal about it; but only a calling of their attention to certain points and comparisons, from which gradually will grow broader knowledge, pleasantly supplemented by reading.

Supposing, for example, you confine yourself at first to half a dozen kinds of creatures which every child knows by sight —a horse, a cow, a dog, a cat, and a squirrel. In what features are all alike? Each has a similar general form, a hairy coat, four legs, two eyes, ears, nostrils, etc. Some other animals you know also have the two eyes, etc., such as a bird or a frog or a fish, but these have no coat of hair since their skin is covered with feathers, or with scales, or is naked; so they are different from the cow, horse, dog, and cat, and from each other. Thus it appears that we have various classes or kinds of animals—a hairy kind, a feathered kind, a scaly kind, and so on. Some day one of the youngsters will interrupt to ask, "What *is* an animal?" to which it is sufficient to answer that it is one of the two kinds of living creatures—that one which can move about as it pleases, whereas a plant, the other kind, is fixed by its roots in a single spot; moreover, an animal feeds upon plants or other animals while a plant feeds generally upon substances in the soil and air.

Now that you have a basis to work upon, go back to the familiar hairy animals. How do the five you know best differ? Two are large, and three are small; the large ones eat only grass and such things; two of the smaller eat meat, and have very different teeth from the other two, and the squirrel eats nuts, etc., and has teeth unlike any of the others. Very well, now take a simple group—how do the horse and cow differ? Compare the long, hornless head of the horse, and its neat, single hoof, with the short, horned head of the cow and her double hoof. What distinctions can you (*i.e.*, the child) see between the dog and the cat? The cat has a round head and no nose to speak of, while the dog has a long head and muzzle; the cat has short legs and a creeping gait, the dog longer ones.

What about the toes? There are five—the same number as your own; but the nails in the dog are strong and blunt and open, while those of the cat are slender and sharp, and drawn up most of the time in sheaths of skin. Then compare with these the limbs and claws of the squirrel. The differences mean a great difference in habits, do they not? What are these habits? And how are the structures and habits related?

Such a method is the merest suggestion of how any parent may start his smallest child aright on the road to a knowledge of animals, in a way which will interest them and open their eyes. Unfortunately a large part of the reading designed for children in this direction is mere gush, or so isolated that it gives little or nothing upon which the child's imagination and curiosity may build intelligently. What is wanted by a child at first is a plan of study into which every fact learned later will fit, completing in his mind an orderly structure of knowledge. There is no reason why he should not acquire his knowledge of the animal life of his country, or of the world, as he does his knowledge of its geography, by getting first a true outline map of the great divisions, and then little by little filling in the details, each one in its proper position. The difference is that between knowledge and mere information—between a house and a pile of bricks.

Thus started, the boy or girl will read with enjoyment and comprehension "The Animal World," Volume V in THE TREASURY, appreciate properly the Animal Stories in Volume IV, utilize the suggestions for the care of pets in Volume X, and enjoy the poems about animals in Volume XI. Before the child is far enough advanced to take this subject up for himself he will have learned the names of the principal kinds of animals and learned their leading characteristics.

STORY-TELLING IN THE HOME

By WILLIAM BYRON FORBUSH

How to Build the Plot

A STORY usually has either a one-line plot, or a two-line plot, or a three-line plot.

A one-line plot is one whose story runs along a straight, cumulative line of sequences that follow each other in close connection. Each event leads directly into the next one. The Sleeping Princess is a familiar illustration of this kind of story. The baby is in her cradle, all but one of the fairies are invited to the christening, the neglected fairy comes with her prophecy of curse, the child grows up and the curse is fulfilled, the prince comes to the enchanted castle and lifts the curse, and all ends happily. This kind of story wins and holds attention and is easily remembered.

A two-line plot is one involving the stories of two contrasted characters. It is a constant alternation of darkness and light. The story of Cinderella is a familiar illustration. The ugly half-sisters do everything that is displeasing, and the good Cinderella is always pleasing. The half-sisters have all the good times, and Cinderella has all the bad times, until—presto—Cinderella comes into her reward, and the story closes with the contrast of Cinderella's happiness and the chagrin of those who have been unkind to her. This kind of plot is easily remembered, too, and is peculiarly well adapted for telling a story of moral import. Some of the most forceful parables of Jesus were built upon this model.

A three-line story is one in which three characters perform similar deeds and undergo similar experiences, or in which three sad or exciting events occur before the happy climax. The most familiar illustration of this kind is the Story of the Three Bears, in which the little bear and the middle-sized bear always follow in the train of all that the big bear does, and in which there are three discoveries by Golden Hair before

she finally comes upon the bears asleep and they chase her out of the window and she escapes. This kind of plot is very common in fairy-stories and it always seems to give pleasure. Humanity seems to do much of its thinking in threefold divisions. Preachers are very fond of building their climaxes around their "thirdly."

One of these kinds of plot is usually the best for a story, and it simplifies both the preparation and the presentation if the story-teller will decide on every occasion which he will choose.

How to Construct a Story

Every good story that was ever told contains just four elements, these and no more. They always appear and they always appear in the same order. This is true, whether the story is from the Bible or from Homer or from Hans Andersen or from the latest book of fiction or from a nickel novel. If a story lacks any one of these elements it is not a good story. A story more often fails because of faulty construction than for any other reason. The four essential elements are these:

A good beginning, swift action, a moment of suspense, a happy ending.

A good beginning is one that involves an immediate point of contact with one's listeners. There is a very funny story of Seumas MacManus, entitled "Billy Begg and his Bull." A lady started to tell this story down on the lower East Side of New York in a boys' club one evening, and was somewhat surprised to find that it did not hold the attention of the children. Wisely, she stopped to inquire, and found that the difficulty was that nobody present seemed to know much about bulls. At length one boy who had been in the country explained to the others that a bull was "a bigger cow with handle-bars on his head." Then the story proceeded, but it was not very effective because its subject made no contact with the experience of those who listened. The parables of sheep and shepherd, such favorites of primary teachers in Sunday-schools, are never as effective with city children as with those who live among sheepfolds. This is not to say

that the only possible contact is one of experience. There is a contact of fancy or of hopes that is even better. Another lady was once asked to take charge of a similar club of street boys, in which a man had proved a failure. She came into the clubroom on her first evening and found herself in the midst of a scene of lively confusion, which had been stimulated by the leaders to show her that they knew how to "start things." She manifested no concern, but walked quietly into the middle of the room, and when there was a slight lull in the proceedings, simply made this remark: "There was once an Indian boy who took a ride on the cowcatcher of an engine." In an instant there was silence, and the next sound was that of the moving up of chairs into a circle so as to catch the rest of this fascinating narrative. Every boy there liked to hear about Indians and very likely most of them had dreamed of riding some day upon an engine. Hers was a good beginning.

Do not begin a story with a description or an explanation or an apology. Find something that your audience is interested in and connect that thing with the hero of your story.

This leads at once to the second point: swift action. If the reader should remember but one word in this whole article the writer would bid him hold the word, "visualize." This is the one thing needful in story-telling. The single sentence that means more to the writer than any other ever written about telling stories is this from Sara Cone Bryant:

> "I like to think of the story-teller as a good fellow standing at a great window overlooking a busy street or a picturesque square, and reporting with gusto to the comrade in the rear of the room what of mirth or sadness he sees."

That is it: the story-teller is to think of himself as at the very moment witnessing a dramatic action, of which his listeners can know naught but what he succeeds in conveying to them by his swift, animated, and graphic telling. He is not leisurely describing still life; he is looking down from above upon action that is just now transpiring. Even the Bible-stories are to be told in this way, as if the action were taking place in the present. Never was a story-teller more successful

than the one who after she had told to her kindergarten circle the story of the birth of the Christ-child found one little boy waiting to go home with her "so as to see vat Baby," whom he thought to be yet in the kindergartner's own home! This is why it is often gratifying to a skilled story-teller to be told that the children to whom she has talked want, as they say, "to do stories" at home, to act out dramatically what they have heard.

A moment of suspense is always necessary. If the outcome were known from the beginning there would be no need of telling the story. There must be a time when the emotions of the hearers are strong with sympathy or hope or concern for the hero. This factor of suspense must have been potent in the stories of Jesus when he first gave them. Since then, heathen audiences have been known, during the skillful retelling of the story of the Prodigal Son, to listen with an agony of interested suspense when the son had decided to return home to know whether or not he would receive a welcome from his father.

The solution, or the happy ending, should usually be brief. Emerson once sensibly counseled not to "pound on an incident. Where then if not here is one to attach the application?" Never "attach" an application. To do so is as cruel and unnecessary as to attach a tin can to the tail of a friendly dog. You remember Henry van Dyke's prayer: "Lord, grant that I may never tag a moral to a tale, and that I may never tell a tale without a moral." Your story is your friend. If it has not told your moral for you, you cannot tell it yourself. Tell your story, fill it full of the spirit and expression of the truth you have in mind, then trust your story.

INTRODUCTIONS TO "THE YOUNG FOLKS TREASURY"

AS all those who have this MOTHER'S BOOK are also possessors of the boys' and girls' set, THE YOUNG FOLKS TREASURY, it has seemed wise to print in this volume introductions to the separate volumes of that set, which in the earlier editions were printed in the TREASURY. Such introductions, of great interest and value to parents, somewhat impede the young folks in their quest for the material in the volumes that was meant for themselves. Assembled here, they not only serve to show parents the import of their children's library, but they open for them the ways into all the fields of mental and moral culture that are open to children.

FAIRY TALES FOR CHILDREN *

By WILLIAM BYRON FORBUSH

THE origin of fairy stories has been called "the prettiest riddle in the world."

Fairies are dwindled gods. The fairy king was once the sky and the fairy queen the earth, and Prince Charming was the sun and the Princess was the daydawn. Cinderella was originally the dawn fleeing from the Palace of Night and Little Red Riding Hood was the sunset that gets swallowed up by the wolf, the Night. Shakespeare's Oberon was simply a German-French night-god and Titania was none other than Diana, the moon-god, and their quarrel was only the separation of darkness from daylight.

The reason that "the first thing to which the eyes of litera-

* An introduction to Volume I of THE YOUNG FOLKS TREASURY: "Children's Favorites and Fairy Stories."

ture opened was the fairy story" was because people believed in these stories long before men began to write books.

Whence Come Guardian Angels

When we chose from the gods we chose the little ones, the smallest size, because we were not afraid of them. The word "fairy" is none other than the terrible Latin word "Fatuus," Fate, but we have taken it to mean only happy chances. Once "to charm" meant to paralyze or overwhelm with evil, now "to charm" means only to delight. Fairy godmothers are always good-hearted.

The ancients held that the Fates sit above to award men's doom, and that if offended they bring upon them a dire Nemesis. But we say now only that when a child is born his fairy stays in heaven to watch over him, and this we call his guardian angel.

Where Puck Came From

Another stream has fed the fairy-faith. There have always been dwarfs and tiny races of men. So these have been adopted into the fairy fold. So they say that "Picks" and "Puck" and "pygmies" and "pixies" and "bogeys" are really one. Add to this that men have had many pleasant dreams, such as of lands where animals have human speech, and paradises where there is no winter, and grottoes where there is no thirst, and forests that never cast their leaves, and you account for the familiar scenery of Fairyland.

Fairylands of Memory

By the time the fairies crept into the nursery they went through one more transformation. They did not live in any magic world and they were not different from other people except that they had magic powers. Cinderella's godmother wears no wings. In Bluebeard the only charmed thing is the fatal key. In the Arabian Nights it is a lamp that has fairy powers. In short, we are telling our children only the wonderful things that we wanted to be when we were ourselves little.

"Peter Pan" is a reminiscence of our own childhood, rather than a play for children. The nursery Fairyland is the place where things begin over, as we wish they might be.

Our own fairy-like little ones, as innocent, as full of high spirits, of hope and of fearlessness as Puck and Ariel, make us think of children and fairies in terms of each other. We long to give them their lease of Paradise.

Poverty and Dreams

Working-people ought to be the first to stand up for their right in fairies. For fairy-tales are a part of the poor man's charter of freedom.

Have you ever thought of it, that the countries of the poor are the chief homes of fairy-tales? "The main population of Ireland to this day consists of fairies." Then there is Arabia and the peasant part of France. England has produced few fairy-stories and as for America it has not been a fairy-tale land at all, except for the "Uncle Remus" tales of its freed-men.

Indeed fairy-tales are the dreams of the poor. They consist of fancies by which they have illumined the hard facts of life. Have you not noticed how prominent eating is in the stories about fairies? Who would ever weave dreams about food except those who had been hungry? Could Cinderella, Aladdin, and Goody Two-shoes have come out of any but a workingman's home?

The value of the fairy-tale is that it tells about the wonder of the world, the magic of living. Like the Old Woman, in Mother Goose, it "brushes the cobwebs out of the sky." No one is really miserable," David Starr Jordan says, "who has not tried to cheapen life." Plenty of things do try to cheapen life for children. Most movies do. Sunday comic supplements do. Rag-time songs do. Mere gossip does. But fairy-stories enhance life.

"When I was a beggarly boy,
And lived in a cellar damp,
I had not a friend nor a toy,
But I had Aladdin's lamp."

If a parable be defined as an earthly story with a heavenly meaning, Richard Le Gallienne seems to be right in saying that "a fairy-tale is a heavenly story with an earthly meaning." In such tales the child finds animals, trees, flowers, and the stars friendly. The brave child is master even of dragons. He can live like a prince in disguise, or if he be uncomely he may hope to win Beauty after he is free of his masquerade.

There be radicals who would force revolutions by fomenting universal discontent. But I feel sure even they would spare the little children. They may safely be allowed to turn dust into dreams. It can surely do no harm to send them happy into life.

How They Do Good

Fairy-tales help make good children as well as happy children. In these stories dragons, wolves, and evil persons get defeated or exposed. Fairy godmothers are ministers of justice. The side that the child wants to triumph always does triumph, and so goodness is made to seem worth while.

Almost every fairy-tale contains a test—of goodness or courage or shrewdness. Sharp distinctions are made, that require a child of parts to discern. So such stories, as Gerald Stanley Lee says, "put a nozzle on the stream of consciousness"; they "reduce the moral illiteracy." The child in the city needs to-day to learn how to detect wolves masquerading as kind grandmothers, as well as Princes Charming dressed as an errand-boy. And as for the heroes of these nursery tales, they are so much more convincing than precepts and golden texts, for they impress upon the child not what must be done, but what nobly has been done. And the small hero-worshiper will follow where his admirations lead.

THE VALUE OF GOOD STORIES TO CHILDREN *

By CAROLINE BENEDICT BURRELL

TO put a truth before a child's mind in such a way that he will grasp it and be attracted to it, means that he will make it his own. It is not enough merely to say, "Do right; be brave; persevere; be honest; be industrious——" and so on through all the virtues. We must attract him to these things, make them seem lovely and desirable in some concrete fashion, if we would have him really desire to copy them in real life.

It is just here that good books come in. In them the child finds friends to love, to admire, to emulate, and by giving him stories of the right kind to read, not once, but a hundred times over, and by reading them to him, he is charmed into being good and kind and wise. The gentle, tactful way wins him.

One must begin at very elementary things with little children, and as they naturally love animals, here is a good place to start. A child will delight in stories of squirrels, and horses, and lambs, and mice, and such tales as "Friskytoes," "Sally," "Muffles," "Miss Tabbycat's Adventures," and "A Field-Mouse Tale" will be deeply interesting. Children are often thoughtlessly cruel to animals, but no child could be anything but kind and thoughtful to them after learning of their little lives as these stories give them. The play of fancy, the conversations of the animals, the whole charm of these stories make a direct appeal to the heart of a child.

As children grow older the stories of animals grow even more fascinating to them. Our best writers to-day have given us beautifully written books about deer and birds, rabbits and foxes and dogs, written so that grown people enjoy every word of them as do their boys and girls. Such stories as "Uncle Remus," "The Adventures of a Loon," "My Lion Friend,"

* An Introduction to Volumes II, III, and IV of THE YOUNG FOLKS TREASURY: "Myths and Legendary Heroes," "Classic Tales and Everyday Stories," and "Modern Tales and Animal Stories."

"My Pet Starling," "Black Beauty," "The Hunt of the Wild Horse," "The King of the Trout-Stream," and "Rab and His Friends," are interesting to a wonderful degree; one scarcely can lay down one of them until it is done. At the same time they teach facts about nature, and life in the open, and the habits of animals, which are instructive to any reader, even to him who has an idea that he knows all about wild life.

Stories of adventure are always in demand even with very small children. To listen breathless to such experiences as are told in Sheila Braine's "Defending the Fort," or "The Boatman's Story," by E. Nesbit, or "Georgie's Penny" by Maggie Brown, is a joy, and one which leaves no trace afterward of fear, because all the stories "end well."

As the children demand something beyond these stories, the time has come for giving them some of the classics of our literature. Here are Ruskin's "King of the Golden River"; Hawthorne's "Snow Image"; Irving's "Rip Van Winkle"; Kipling's "Wee Willie Winkie"; the stories of "Oliver Twist," and Dickens's "Christmas Carol"; "The Archery Contest," from Scott's "Ivanhoe"; the delightful "Mad Tea-Party," from "Alice in Wonderland"; and "Tom's First Half-Year at Rugby," by Hughes. Not one of all these should be unknown to growing children; and there are many more which are as interesting, as well written, and as helpful to them as those named.

In one of his poems Longfellow says:

> "The pleasant books, that silently among
> Our household treasures take familiar places,
> And are to us as if a living tongue
> Spake from the printed leaves or pictured faces!"

It is the "pleasant books" which grow dearer to us as the days go by, and those which we never forget. Children learn poetry easily, and the ballads and stirring verse which they read over and over till they are known better even than their multiplication tables, do as much good as more practical things. Children also love the lives of heroes. When they read of Wallace and Bruce and the soldiers and sailors and patriots of

all time, they need no one to point the morals. The suggestion of bravery has been made to their impressionable minds in such a way that it will not be forgotten. So with all the other lessons which stories of the best kind set before our children.

Instructive Interest of the Classic Tales

It will be found that the famous stories are the best after all. "King Arthur" will hold the attention for a long period. The love for stories of adventure will become more pronounced after this is read, and then may come "Robinson Crusoe" and Church's "Stories from Homer and Virgil." In connection with these last two there may be some reading of mythology, beginning with Æsop's "Fables" and Hawthorne's "Wonder-Book." The simplified forms of the "Nibelungenlied" may follow these, and the stories from Norse folk-lore. There will certainly be a call for stories about fighting, at this point, and the mother in gratifying it may quietly introduce a little history. The tales of the Crusades and the life of Robin Hood and his "merrie men" will give a glimpse of England under Richard Cœur de Lion and John, and explain Magna Charta. After this the story of Raleigh and his adventures in South America will give interest to the beginnings of our own history. Nothing could be more fascinating than the exploits of Drake, of La Salle, and of Marquette, and the experiences of the early colonists. The French and Indian War is full of romantic incident, and so is the Revolution, from the Boston Tea-party to the treason of Arnold and the surrender of Cornwallis. There are any number of delightful books for children on all these subjects.

The desire to know more of individual heroes will open the subject of biography, and the lives of Washington and Putnam, and after these the lives of Napoleon and Wellington, and those of the heroes of the War of 1812, may be read. The Henty books will be enjoyed along this line.

Of course children will be interested in Indians. They will learn of Massasoit, Pocahontas, and Black Hawk in the course of their reading of history, and a little later they will delight

in Cooper's novels. We know now that his might be called "wooden Indians" and are far from being true to life; nevertheless they will serve. The real Indian will be found in Parkman's "Oregon Trail."

Romance and Poetry

Probably before this your child will have been introduced to Shakespeare, either directly or by way of the "Tales" by Charles and Mary Lamb. How early children should read Shakespeare is often discussed, but it is to be settled by the children themselves; they should read him just as early as they will. In that exquisite book, "Captain January," the minister gives the old captain a Bible, a dictionary, and Shakespeare, as comprising a complete curriculum for little Starlight. If there is evil in Shakespeare, there is none which will contaminate a child's mind, and there is a wealth of good to bless it. It is scarcely necessary to say that the Bible should be read, whether perfectly understood or not. Its stately measures, its stirring stories, its wealth of imagery and beauty will be a means of education quite apart from its sacred value. With the Bible should be given "Pilgrim's Progress," which will be a real delight to the imaginative child, especially in some of the newer editions with their artistic illustrations. It is said that Lincoln's wonderful use of English came from reading over and over his little library of five volumes, two of which were the Bible and "Pilgrim's Progress."

Parents and children will both enjoy, as a sort of educational game, the writing of little stories. A monthly paper made up of contributions by children will be a real delight to the family as they read it aloud. It can be arranged to have one of the older children act as editor and he may have the responsibility of making up the paper—and another may read it, as in "Little Women." The March sisters had such a paper, and by looking this up, all sorts of ideas will be suggested by it.

A prize may be offered by the father for the best short story on some given theme once in a while—and this will stimulate

the interest in the children and urge them to do their best. It is astonishing how boys and girls learn to write easily and well by managing such a home paper as this. In after years the experience will be found invaluable.

Mothers will sometimes find it instructive and entertaining to read slowly and carefully a short story, or a poem that tells a story, to their children. After the story is thus read distinctly, one of the children will be requested to write it from memory, and another child may be requested to repeat the story from memory in his own words.

THE STUDY OF ANIMALS AND NATURE *

By HELEN Y. CAMPBELL

THE parents are the first educational authorities. Do they realize the importance of this teaching? That it means the more complete development of the whole child. That it is not as an end in itself that we must consider it, but as a means to an end, that end not only the enrichment of his inner and higher life, but the widening of his practical and economic horizon—the extension of his sphere of usefulness in the world, and of the usefulness of the world to him.

By the study of Nature the child gains a greater sympathy with all living things, and proves the truth of the old Italian proverb, "All the world is one country."

Nature as a Teacher

By a closer observation of Nature he cultivates his sense of the beautiful in Nature and art, through which country life, and travel, the world of literature, poetry, and prose, and the

* An Introduction to Volumes V and VIII of The Young Folks Treasury: "The Animal World" and "Science, Invention, and Plant Life."

world of art have each a deeper meaning for him, and these all make for the fullest life; for as Froebel, the "gentle-hearted father of all happy children," truly says, "the things of Nature form a more beautiful ladder between heaven and earth than that seen by Jacob."

From his Nature study the child learns some of his first and best moral lessons in those ruling principles of unselfishness, self-sacrifice, coöperation, of industry, and "forethought and preparation for the future which shall be," which he traces in the "beautiful web of phenomena that Nature has spun round him," for he finds that everything lives for something else, and that everything is busy.

By a knowledge of the natural laws which govern the reproduction and continuance of plant and animal life, he acquires the first great facts of his sex-training in the most natural, the safest, and the most beautiful way.

On the knowledge of the elements of science gained at school, particularly of Biology, Chemistry, Anatomy, and Physiology, rests the only true appreciation of the laws of the preservation of personal and public health—for "the laws of health must be understood before they can be fully conformed to"—with their special considerations of food values and nutrition, of fresh air, of special bodily functions, and of the value of temperance. For the girl, above all, these essentials must underlie the more practical domestic training, if she is to be an expert house manager and an enlightened mother.

We have said that Nature study is the science of the child; by this we mean chiefly the first observations of plant and animal life. It will well repay the mother to possess a little knowledge of natural history and of elementary science, which she will best obtain not from "students' manuals," but from good and well-selected books which are really popular, and therefore interesting, on these subjects.

The mother will find abundant material for real fairy stories in Nature, numerous facts for weaving ordinary stories, and an ideal field in which to teach a child, *viz.,* to draw out his own observing and imagining powers and multiply his ideas, and to let him be the unconscious instrument of his own

education. For the great world he comes to know about, of which he sees only a little bit, is full of active and progressive life, and he is always most interested in what things do. For this reason while books and pictures and stories will all impress his first Nature lessons on his memory and quicken his interest, Nature study can never be an indoor study entirely, nor can Nature knowledge be obtained second-hand, or the real secret of it is lost. It must belong to out of doors, and as far as possible the child must learn about what he sees.

It is only possible to indicate very briefly here some of the points to which we can direct the child's attention and in which we can seek to awaken his interest, and the ways in which we can do this.

Stories from Nature

We may tell him true fairy stories of the tiny architects in the sea—of the "shell palaces," often so exquisitely patterned and tinted, built by the tiny chalk animals (invisible to his naked eye) and other sea creatures, with material taken out of the sea, and added to, chamber by chamber, as their inhabitants grew too large for them. Tell him of the beautiful coral trees and whole islands, fashioned by a tiny jelly animal down under the waves; and of the deftly woven, many-tunneled sponge home of the jelly sponge animal clinging to the rocks.

It will fascinate the child to know that in a tiny dry brown sunflower seed lies sleeping a gorgeous golden sunflower, and that in a little acorn may lie a majestic spreading oak tree, which may reach a hundred feet and live for a hundred years. We may tell him of those little transformation scenes of Nature—the changing colors of the catfish among the rock crevices, and of the chameleon in his tree-branch home, and often let him see them for himself in the protective colors of the caterpillars and grasshoppers and of many spiders and other insects.

It will greatly interest him to learn how the starfish grows a new arm when he loses one in battle, or how even a lost arm may grow into a new starfish, and how the crab changes his

crusty armored coat when he "grows out of it." How the birds build their nests and the little mother bird warms her eggs, and the wee helpless babies creep out of their eggshell cradles, open their mouths and quiver their inefficient wings, and then learn how to feed themselves and fly. The child may learn to make acquaintance not only with the bigger animals, but with the life of the plants and all the active little creatures who share his world with him, and to hear their nursery tales.

We can tell him, as time goes on, much of the wonderful work of those invisible fairies, the Sunbeams and their children the Heat and Light fairies; of the Cold fairy; the Glittering fairy (who makes Crystals). And we may tell him of the work of the Love fairy, and of that of the good Spirit, Life; of Jack Frost and the Ice King.

Animal Friends

The child's animal friends will find no small place in his Nature training, and no child should be without such, and especially pets, to care for and learn to love. The first instinct of the tiny child toward the lower forms of animal life is usually as fearless as it is destructive, and the discovery of a hapless insect or a weakly fly is usually the signal to "dead it," much as he tears his picture-book to pieces in the newly discovered delight of being able to use his hands. Toward the higher forms he feels more or less antagonistic and works experimentally, with a sense of unusualness and a certain amount of fear—the friendliest doggie or the most inoffensive puss has his hair tugged and his tail pulled unmercifully, partly from curiosity to see what he will do. Closer acquaintance brings more confidence, and the suggestion that he gives pain or destroys a happy little life, a more humane attitude.

But only when the child has pets, and is thereby in touch with their daily life and needs, does he feel quite in sympathy with them, and then they are his most cherished friends. His friendly and faithful doggie (preferably a smooth-haired terrier), who will join him in many a romp, and eagerly accom-

pany him in all his walks, will be his first chum. He will delight to watch the kitten's frolics, see it take its morning bath, and lap its milk; and to supply a pet bird with food and drink and daily tub. To watch the fowls run for the titbits he scatters for them, and to search in the wake of the cackling hen for her warm newly laid egg in the nest, and to stroke and listen to the peeping of the tiny fluffy chicks, and watch the anxious fussy care and furtive glances of the clucking mother-hen. He will delight to watch the munching and the milking of

"The friendly cow, all red and white,
I love with all my heart;
She gives me cream with all her might
To eat with apple-tart."

and later the child will find great pleasure in and learn much from feeding and caring for his own doves, rabbits, and guinea-pigs.

The Wonders of the Soil

While we thus encourage his love of animals by giving him pets and, whenever possible, farmyard acquaintances, we shall also encourage his love of Nature by giving him the joy of seeking the wild flowers in their native haunts as far as possible, and by giving him a little garden to systematically care for. A small trowel and rake, and—best of all joys—a watering-can, with a little special plot of ground, or even a window-box, or a greenhouse-box, and a few seeds to sow; hence, a tiny plant to water, a bud to watch unfold, and a flower or vegetable of his own growing to pick. We shall thus awaken his interest in the seed, the young plant, the buds, and the flower, and the part played by the soil, the sunbeams, and the raindrops, like the insects who come to visit the plant, and in the recognition and common names of flowers and vegetables.

We may tell him something of the soil to form which rocks crumble up and leaves decay and raindrops and streamlets and earthworms labor; the cold, damp clay which gives him his bowl and mug, and the bricks which built his house; the dry sandy or gravelly soil, with the smooth pebbles and shining

quartz; the soft, crumbly chalk, once largely the minute shell houses of tiny sea creatures; and the rich fertile mold, which the dead leaves and earthworms have helped to make for the plants, with its luxuriant vegetable growth. We shall weave in tales of the ants with their slender waists and big heads (for ants are very clever), with their ceaseless industry all in the dark, and marvelous perfection of instinct.

The Bees

We shall tell him all about the bees, as he watches one in its striped brown velvet coat, winging its way among the flowers, or coming in through the window to sip the jam and buzzing excitedly in its unfamiliar surroundings, or so weary and overladen that it drops to sleep on a flower before cleaning its legs of pollen and starting off for home. Tell him about the honey they labor to give him, the building of the waxy comb, the nurseries, the active busy life of the hive, and swarming with the queen to form a new colony.

Show him a caterpillar, help him to search for the chrysalis, and point out its wondrous transformation into the brilliant butterfly—telling him how the butterfly, when she had sipped her fill of honey and was tired of sporting about among the flowers, laid her eggs on a leaf, where she knew they would be safe and the little ones would easily find food, because the Love fairy whispered to her; and how, warmed by the sun, like the flower seeds, the baby caterpillar was hatched, crawled about in the sunshine and ate till he grew very fat, and then spun himself a chrysalis cradle and went to sleep in it, to wake and emerge with grown-up wings.

Point out the useful earth-worm as he pokes his unwary head out to sniff the air after the rain, too often to form a hasty, wriggling dinner for the watching, listening hungry thrush, or to be carried home in the beak of the mother blackbird and stuffed into the yawning mouths of her babies in the nest. Tell him all about the snail and the little green-fly on the leaves.

Tell him something about the much abused but clever and

artistic spider, with her thick hairy coat and many legs and lightning speed, who spins her own silken bridge when she wishes to cross the stream or to pass from bush to bush, or to come spinning down to visit him, and her wonderful dew-spangled web, in which she swings in the breeze and ensnares the flies and mosquitoes. And how she by and by scrambles away and spins a silken cradle in an out-of-the-way crevice in the wall and lays her eggs in it, whence, after their winter nap, the baby spiders crawl forth.

Tell him about the grasshopper, who jumps and kicks with his strong hind-legs, and, guiding his course among the grass and bushes with his long sensitive feelers, grazes on the grass and leaves with his strong jaws; secures unwary flies sometimes and other insects with his powerful arms, and—as he has a little fiddle and bow on his wing-covers—fiddles his love-song in the twilight evenings. Tell him about the grasshopper's cousins in the sea, the prawn with his pretty bathing-suit, and the shrimps, who have tiny oars to swim with.

The Birds

We shall teach him to know all about the many birds and their habits, like the little Hiawatha who

> "Learned of every bird its language,
> Learned their names and all their secrets.
> How they built their nests in summer,
> Where they hid themselves in winter."

Tell him about the building and often lining of the nest, the laying of the eggs, the little mother-bird who spreads her soft wings over them to keep them warm all day and all night, till the helpless babies creep out of their egg-shell cradles; how she fetches food for them and feeds them, and teaches them to fly as the little wings grow, and they get older and stronger. Tell him all about the worms and caterpillars, the berries and seeds and juicy fruit morsels; the songs, and flight to warmer parts for the cold weather after renewing their feathered suits.

Tell him about the far-flying, softly twittering swallow, with its long and pointed wings, its graceful flight from its

nest in the eaves to join the flock in autumn, and return in the warmer weather: Hans Andersen's story of Thumbelina. The cheeky, friendly robin with his red waistcoat and bright little twinkling eyes, who cocks his little tail and hops on the window-sill or in at the door in search of crumbs and scraps when the berries have gone, and the snow covers or the cold has frightened away his favorite worms. The little wren, with her perky little tail always cocked, who flits like a little mouse from bush to bush and over the ground, and builds her softly lined nest with its little side-door low down, and who has such very wee babies: the story of Cock Robin and Jenny Wren. The lazy cuckoo, who wanders from nest to nest to lay her eggs, and whose ungrateful babies grow up to ruthlessly evict their rightful tenants.

The hooting or screeching owl, with his strong, hooked beak, who sees in the dark and flies out at night to hunt his prey, eats mice and birds, and looks so wise. The grimy little, hopping, chirping town-sparrow, with his nest-hole in the wall, his varied diet, his bath in the dust or muddy pool, fearlessness and squabbles.

We may teach the child during rambles to recognize the different trees that give shade, home to the birds and insects, wood for his chair. To compare the shapes and appearances and seasonal changes of the oak, the elm, the chestnut, and the beech, with those of the evergreen pines.

The Glorious Sun

We shall let him see the beauty of the sunset, and tell him about the work of the sun—and his messengers the sunbeams, who paint the flowers and fruits and warm him, like the baby-seeds and caterpillars—when he vanishes and the children go to bed, after his journey across the sky. Let him peep at the moon, which has interested him since he first stretched out his baby arms in an attempt to reach it; tell him of the tropical moon-lilies, who sleep in the day and unfold their white petals in the moonlight, to yield their honey to the moth; teli him Hans Andersen's "Story of What the Moon Saw." Let him

watch the twinkling stars, "God's candles," and tell him the story of the Christmas Star and Baby.

We shall tell him about the work of the rain-drops when they come pelting down, and how the Heat fairy and the Cold fairy make them; how the Heat fairy dries up the ground after the rain, and how she and the Cold fairy make the dew and clouds. We shall point out the heavy dark clouds which come down near to the earth and mean rain, and the light fleecy clouds which do not. We shall not only let him see, but tell him about the rainbow—which is a band of raindrops colored, as are all the flowers and autumn leaves, and butterflies and dragon-flies, by the Sunbeam fairy, who can change her white dress into many bright colors—violet, blue, green, yellow, and red; and who makes the rippling wavelets sparkle in the sunshine, and colors the waving fringes of the beautiful sea anemones in the rocky pools.

We shall find no small entertainment in the remarks the child makes as the result of his observations of Nature—such as the tiny girl's who, when she saw the dew, thought the "grass was crying," and the butterflies were "flying pansies." We shall make a brave effort to keep up when we are questioned, like the mother of the little boy told of by Professor Sully, who breathlessly sprung upon her, "What does frogs eat, and mice and birds and butterflies? And what does they do? And what is their own names? And what is their houses' names? And what does they call their streets and places, eh?" We shall be surprised, too, at the child's wonderful powers of observation when such are cultivated by giving him scope for them in the fields he naturally loves—such as those shown by the small girl reported by Miss Wiggin, who when asked, "What is a bat?" replied, "He's a nasty little mouse with injy-rubber wings and shoe-string tail and bites like a devil."

Have a Collection Box

We shall encourage the child to make collections, according to his age, but without any sacrifice of life, and so foster the spirit of personal investigation or research—that spirit

which made a Darwin, a Huxley, and an Edison; to gather and press and mount flowers and autumn leaves and sea-weeds, with the names and dates and places of finding them; to collect shells, pebbles, cones, acorns, and other specimens; and to keep and watch silk-worms and other caterpillars, gold-fish, tadpoles, newts, etc.

Caterpillars may be slipped gently into match-boxes and taken home to be kept in boxes in which two sides are replaced by fine wire or mosquito-netting; fed in general with the plant they were found on, and furnished with damp moss or leaves, some soil and twigs and bits of bark. In this way the spinning of the cocoon and transformation of the chrysalis into the adult may be watched; or if a butterfly or moth so confined and cared for lays her eggs on a leaf, the whole process may be seen from the beginning.

Frog spawn may be obtained in a net from stagnant ponds in early spring, and, if kept in pond water, the development of this into the tadpole and frog may be watched by the child. Failing a real "aquarium," a confectioner's glass "sweetie jar" will form a substitute. A salt-water "aquarium," at the sea-side will often afford an opportunity of watching the various creatures which may be obtained in a net, either from the pools or left on the sand by the receding tide; or which the fishermen will sometimes know where to find.

We shall give him different bulbs to plant in pots and glasses. We shall tell him about the colors and shapes and various uses of the fruits, which he will find are cradles of seed-babies, which the flowers on the trees carried in their hearts when they were wee and green, and then filled out with sweet, juicy pulp and painted pretty colors with the help of the Sunbeam fairies, for him to eat.

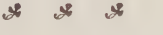
Teach Them the Parts

We shall teach him, remembering that his handling of them must be gentle and such as cannot hurt them, to differentiate and recognize the chief parts of animals, and see how many each possesses: the limbs, wings, fins, feelers; the head, chest,

gills, abdomen; the skin, feathers, fur, scales, and shell. To classify them now, like the flowers, not zoologically, but by their essential and obvious characteristics—for to make his own classifications alone will train his observing powers and give him real knowledge. Teach to note where each lives, and what its house is like; how they feed and move and talk, and how they are dressed; what tools have been given to them with which to do their work, and what weapons to protect them from their enemies—all parts of their bodies—what they are especially useful to, and how they look after their little ones; and what these are like, and their nurseries.

We shall show him how the sweet scents and brilliant colors of the flowers act as advertisements to the bees and butterflies, and how even their markings point toward the honey and lead the bees to it, and—giving him his first lesson in reproduction—tell him how these same insects, when they go to seek honey in the flower-cups, carry the yellow pollen powder on their hairy legs and backs from one flower to another to form the seeds in the heart of the flower itself. How, as the flower dies and shrivels, the seed—sometimes furnished with a tiny silky sail or a parachute, like the seeds of certain trees, and of the dandelion, thistle, and clematis—sails away on the wind, as do the seeds of the grasses, to find a resting-place under the soil, or is collected and planted by the gardener.

We shall show the child many pictures to illustrate the facts of his Nature study, and the homes and habits of the animals in distant parts, which last will afford scope for unlimited stories in a field full of interest and fascination for him.



THE FASCINATION OF TRAVEL-BOOKS *

By JOHN H. CLIFFORD

"Hope went before them, and the world was wide."

SUCH was the spirit in which the exploration of the world was accomplished. It was the inspiration that carried men of old far beyond the sunrise into those magic and silent seas whereon no boat had ever sailed. It is the incentive of those to-day with the wander-thirst in their souls, who travel and suffer in the traveling, though there are fewer prizes now to win. But to many brave souls

> "The reward is in the doing,
> And the rapture of pursuing
> *Is* the prize."

"To travel hopefully," says Stevenson, "is a better thing than to arrive."

This book of Travels and Adventures contains records of splendid endurance, of hardships bravely borne, of silent toil, of courage and resolution unequaled in the annals of mankind, of self-sacrifice unrivaled. But while we read of those master spirits who succeeded, let us never forget those who failed to achieve.

Enthusiasm was the secret of success. Among the best of crews there was always someone who would have turned back. The world would never have been explored had it not been for those finer spirits who resolutely went on—even to the death.

The Old Spirits

This firmness of purpose it was that led the ancient discoverers to explore far distant lands; that drew Columbus across the trackless Atlantic; that nerved Vasco da Gama to double the Stormy Cape; that impelled Magellan to brave the dreaded

* An Introduction to Volume VI of The Young Folks Treasury: "Travel and Adventure."

strait now called by his name; that made it possible for men to face, without flinching, the ice-bound regions of the globe, till at last the poles were found.

"There is no land uninhabitable, nor sea unnavigable," said the men of the sixteenth century, when England set herself to take possession of her heritage in the North. Such a heroic temper could overcome all things. But the cost was great, the sufferings intense.

"Having eaten our shoes and saddles boiled with a few wild herbs, we set out to reach the kingdom of gold," said Orellana in 1540.

Again, there is Franklin returning from the Arctic coast, and stilling the pangs of hunger with "pieces of singed hide mixed with lichen," varied with "the horns and bones of a dead deer fried with some old shoes."

The dangers of the way were manifold; for the early explorers had no land map or ocean chart to guide them; there were no lighthouses to warn the strange mariner of dangerous coast and angry surf; no books of travel to relate the weird doings of fierce and inhospitable savages; no tinned foods to prevent the terrible scourge of sailors, scurvy. In their little wooden sailing ships the men of old faced every conceivable danger, and surmounted obstacles unknown to modern civilization.

For the most part we are struck with the light-heartedness of the old sailors, the shout of gladness with which men went forth on these hazardous undertakings, knowing not how they would arrive, or what might befall them by the way—went forth in the smallest of wooden ships, with the most incompetent of crews, to face the dangers of unknown seas.

"God hath given us some things, and not all things, that our successors also might have somewhat to do," wrote Barents in the sixteenth century. There may not be much left, but with the words of Kipling's "Explorer" we may fitly conclude:

"Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go!"

GIVING HEROES TO OUR CHILDREN *

By EDWARD EVERETT HALE, Jr.

EVERYBODY is interested in biography. It is a part of the nature of man as a social being. The child wants to hear of what his father and mother did, the grown-up man likes to hear what his neighbors did, or are doing, as well as his fellow-citizens generally and particularly. Anecdote, gossip, memoirs, letters, diaries, whatever we call it, it is all biography, or rather it has the biographical character. We find it everywhere—we read about the heroes of the nations, because we like better to hear of some one man, than of men collectively; we read lives of the poets, because we always want to know something of the personality of those men who have stirred and moved us profoundly; and also, in a minor way (and unfortunately with much less profit), we always glance over the column of "Prominent People" in the newspapers, because (though we are no gossips) we always like to hear about the especial celebrity who is for the moment in the public eye.

We are interested in people, sometimes romantically, as when we read novels, but often also when the people are flesh and blood, instead of the purely paper realities which our great novelists create for us. Some of us are truly social in disposition and really like to meet our kind face to face; but even if we do not like that, we like to read about them. The man to whom nature and himself are sufficient is rare. As Aristotle said, whoever can live alone is either a beast or a god, and Alexander Selkirk, Robinson Crusoe, Enoch Arden, and a long line of others prove the saying true, or at least illustrate it sufficiently. We want to know about our fellows. It is a curious thing at bottom, a part of the social instinct which, I doubt not, sociologists have studied and accounted for, in ways quite

* An Introduction to Volumes VII and IX of The Young Folks Treasury: "Heroes and Patriots" and "Men and Women of Achievement."

unfamiliar to me. Man is not usually conceived as fundamentally unselfish, and yet there is this inexhaustible interest in others, the wish to know not merely adventures, but surroundings, manners, and customs; not merely about the most distinguished in the world, but about many others besides. And it is not, as a rule, with any notion of benefit to self, but as a matter of unselfish interest, though often enough the interest is not of a very high order.

The Possibilities in Biographies

We are apt to read biographies with a sort of fellow-feeling. These men and women of whom we read, as we come to know them better when we get more closely into their lives and characters, cease to be statues—like the great ones of whom we have read in our histories, whose names are inscribed on tablets of honor, whose lives are the foundation of the Republic—they are seen to be persons like ourselves in certain main characteristics, though certainly with far greater powers, and we readily deduce the converse, namely, that we may very possibly be persons somewhat like them. Here also the child shows the universal tendency. He receives the general, the common element, recognizes in himself the possibilities realized by others; what he sees and hears he is apt to reproduce. A man whom he admires has written a book, perhaps, or ridden on two horses at the circus. Forthwith the child pins two pieces of paper together and begins a monumental work, or organizes a circus in the back yard to which admittance is ten pins. We older ones do not so often set about realizing such possibilities. But we feel them for all that; biography gives us an idea of what we can do. And there, educationally, is the great value of biography, that it lays open to one the possibilities of one's own nature.

A wide reading of biography—just because it is interesting and attractive—will open out to one an immense range of possibilities. By showing us possibilities, the reading of biography is educational, it is in a way the fundamental of education, for it serves to give us the idea of the true direction in

which we may realize ourself. We see that life was not quite so small as we thought it was; other things may be done well and nobly, as well as the few things that we know about.

When we read of the great chiefs of art and money-making we see that we had not rightly estimated even what we understood in part. We wanted to be a soldier, but we did not understand what a soldier could be till we read of Grant. We were going to be President or politician, but we did not know what it meant to be politician or President till we read of Lincoln. The man of business will learn something of Peter Cooper and Johns Hopkins, and the poet from James Russell Lowell and William Morris. Franklin is a good man to read about, if you have a feeling that the man interested in literature and science should keep out of public affairs—Franklin, who was the first American to be recognized by the world as a man of letters and science, and who was also the most public-spirited man in the thirteen colonies, a close rival in public spirit to any one who has come after him. Indeed, Franklin is good for anyone to read of, because he will show anyone how he could rival him at his own general line of life, business, politics, letters, science, and do everything besides, because he did everything in such a fine way and with such a fine spirit. So we not only get from reading of great men an idea of how much men can do, but also a notion of how finely they can do it. We can not only broaden ourselves, but we can get a little higher up. Of course it is only what we always get by meeting men, but then, we cannot readily meet such men as we can easily read about. In fact, a broad reading of biography is a good step toward a liberal education—and an easy one.

The Biography as a Stimulant

Let us take biography, then, for the help that it is—an immense help in seeing the great possibilities of the human mind, of ourselves as human things, an immense stimulus to make of ourselves all that in any way we are capable of. Here are men who have been soldiers or statesmen, scientists or inventors, men of letters or orators, philanthropists, or men of affairs.

Here, too, are women who have become eminent in various fields of intellectual achievement and of social service. What great things all these have done for the world, what possibilities they have realized! In one direction or another the same possibility or the same work may lie ahead of any one of us, if we only know just what it is. By the study of the lives of others we come to know what man is capable of, we should come to know what we are capable of. It is very possible that our present view of our aptitudes, our possibilities, may be limited. Here is a view over the broadest horizon.

And excellent as it is for anybody, it is, perhaps, for the American that it is of most obvious value. For, as has been said, the main value of biography is that it opens to us the possibilities of our own nature and of human nature. Well, America is that country where there is the most general opportunity for people to realize their possibilities. For some small sets or classes in other countries there may be much better possibilities for development in any and every particular direction in which there may be adaptability. For certain classes, also small, there undoubtedly is in America less opportunity than elsewhere for development in certain directions. But for the general mass of the population there is a better opportunity for any boy or girl to become intellectually, socially, politically, spiritually all that it is possible that he or she might become. All the more need, then, that each boy and girl should know, not merely generally what man has done in this world, but more specifically what Americans have done and are doing.

That is why there are so many Americans in the list of names following. It is not because we think that in our century, more or less, of national life we in America have turned out twice as many great men as twenty centuries have done all over the rest of the world. Nor is it because we think that America, in a fairly short space of time, has succeeded in doing two-thirds of the great work of progress accomplished by mankind. No, the present list of names is relative: it is largely American because it is a book for American homes, for the culture and education of American men and women, and boys and girls.

CULTURE-OPPORTUNITIES IN THE HOME *

By MARION HARLAND and CAROLINE BENEDICT BURRELL

AS soon as the child is old enough to leave the nursery it should, if it is a possible thing, have a room to itself. It is infinitely soothing to the nerves to have the peace and quiet of an unshared sleeping place, to have bureau drawers and closet all to one's self, and to have untouched places for one's own best-loved belongings. This may tend to selfishness, possibly, but that must be counteracted in some other way. Of course with a large number of children this ideal of the separate room may not be possible; but at least two children can always have separate beds, and a certain amount of space kept sacredly for each in closet and bureaus; so much each has a right to have.

It is not necessary that much money should be spent to give a child an attractive room; but it is really necessary that it should be one that is pretty and appropriate to his needs if he is to remember his home with affection. The old idea too many parents had that "anything will do for the children's rooms," is not to be mentioned to-day. Anything will do better for any other room in the house than the room the children so soon grow out of and away from forever.

There should be a floor-covering first of all; this may be a matting, or a surface of brown stain with a rug over it, but no worn-out, flimsy carpet should be tolerated. It is easy enough to paint or stain the floor, and a hit-or-miss rag rug will do excellently if there is nothing better to lay down. Then as to furniture, by all means have narrow white iron beds if possible, not wooden ones. A coat of white paint can be put on whenever it is needed, and so they will always be fresh and attractive. If a boy prefers a couch with a cover, then have it

* An Introduction to Volume X of THE YOUNG FOLKS TREASURY: "Ideal Home Life."

look as neat as may be, not spread up with unaired blankets day after day, but made up as a bed should be, with the cover laid on in the daytime only.

The wall-paper should be appropriate to the room. If it is one with a cold, north outlook, never choose a blue paper, or one of pale green, but get a red or pink, or striped or flowered paper. For a girl's room a white ground covered with bright, good-sized roses is always pretty; a boy will probably prefer a soft hunter's green, or an Indian red, and a plain, inexpensive cartridge paper is a good choice in this.

Furniture and Conveniences

The chairs in the room should be substantial, not fragile; old ones which have been set away, often may be painted white to match the bed and used again, especially if their seats are upholstered in a gay cretonne. A strong wicker chair of plain design is a delight, and for a boy, a heavy wooden rocker which will suffer all things without giving way, may be bought and painted to match the rest of the room.

As to curtains, fresh air, especially at night, is a prime necessity in any bedroom, so they should not be heavy or too good; dotted Swiss makes good curtains, as they can be taken down and washed often. Over these chintz may hang in straight lines at either side of the window without keeping out the air, and with a plain paper nothing could be prettier.

In some corner of the room there should certainly be what we call a shirtwaist box; that is, a strong, prettily covered box of medium size, which can hold blouses or shirts or other starched things without crushing them, and in addition can be used as a seat. Often these boxes are put in the window, but as rain is pretty sure sometimes to find its way in at night and ruin them, a corner of the room is a better place.

The bureau in a child's room should not be ornate, but plain, yet it may be painted white and have a pretty cover of chintz or muslin, and a good glass. As a girl grows older it will be time enough to get a dressing-table for her; but a chest of drawers, not too high, with a plainly framed mirror over

it, makes a delightful substitute, either for this or for a bureau. The washstand should never be set out with cracked or mismated china, but a simple, attractive set should be used, otherwise the delight in the room is at once spoiled for the child. One of the things which is most prized and remembered is a light, dainty bowl and pitcher, with a colored pattern matching the room. A set with rosebuds for a girl's pink room will never be treated carelessly.

Books and Pictures

A little writing desk, or a small table fitted out with writing materials, is a constant joy to either a boy or girl; a couple of coats of white paint will make almost anything look well, and a big sheet of blotting-paper of the tint of the walls, a plain glass inkstand and some inexpensive paper and envelopes will be a real delight. Over this desk may be a book-shelf; a long board fastened to the wall and painted white is good; or there may be a small bookcase; but certainly there should be one or the other, to hold the child's own books, those he loves and reads again and again, and adds to from year to year.

As to pictures, there need not be many, nor need they be costly, but for the sake of educating the child's taste they should be good ones. A girl will like a Madonna, an Italian peasant, a soft brown photograph of some lovely cathedral or city street. A boy will enjoy a Sir Launfal, some of Landseer's dogs, or a good picture of a harbor full of boats.

Privacy Guaranteed

In one corner of the room there should be a curtained bookcase with shelves, kept for a child's own personal belongings; a boy's collections of abandoned birds' nests, butterflies, or stones; or dolls and dresses, or whatever a girl treasures most. This should be sacredly kept, untouched by older hands. Besides this, there should be space if possible for anything of especial value which the owner wants to have near by; perhaps a turning lathe, or a doll's bed, or whatever seems most precious at the time; these will be outgrown and replaced by

other things, but they should be kept in the child's own room, if there is where they are wanted, to give a delightful sense of proprietorship.

On Saturday mornings both a boy and a girl should devote as much time as is necessary to putting the room to rights.

Pleasures at Home

The ideal home is one where a child's friends are welcome. When the small children come in to play in the nursery, it means a great deal if the mother gives the visitors a cordial greeting, and if in addition she has always some clever ideas as to ways of amusing them. A tea-party is a joy for girls; an improvised circus for boys; a candy-pull for both together; all these things make children feel that their home is the nicest place on earth, and look with pity on other children who are restricted when their visitors come. It is worth while to have the house upset for an afternoon to receive the reward of a grateful hug at the end and the exclamation, "Oh, we do have such a good time here!" It was Edward Everett Hale who once said that his mother had a fixed rule that before going anywhere else after school he must come home, and it was only when he grew up that he understood that it was because she wanted to keep him there that she made it; she always had gingerbread ready for him and his friends, and when they had eaten it they decided to stay where they were rather than look farther for a good time. Such a clever bribe as gingerbread, or its equivalent, makes a boy love to bring his friends to his house, and creates in him the pride of home which later will hold him strongly.

Object of Manual Training

Rousseau said in the essay on education that has been called "a pedagogical gold-mine," "If I employ a child in the workshop instead of chaining him to a book, then his hands work to the benefit of his mind." Froebel took up the suggestion of handwork and introduced it into his kindergarten system. Sweden, Denmark, Finland, Russia, Germany, and France

developed the plan, and to-day teach manual training in their graded schools. We still understand it so little that we think that only those who wish to learn a trade need know how to handle tools, while really nothing could be further from the ideas of those who understand the principles involved.

Handicraft is designed to develop the mind and the hand rather than to teach any particular thing. The child has two faculties which we are apt to overlook—that of construction and that of destruction. It loves to make things; give it a paste-pot, a pair of scissors, a knife, a needle, and see the pleasure it will take in evolving something of its very own. It loves to destroy things, too, but less from a wanton desire to spoil than from the innate wish to find out what it is that "makes the wheels go round." It is to answer the child's needs in these two respects that it should be taught handicraft. It there learns the why and how of the manufactured article, and it learns to put together for itself. Its eye and hand are trained to a precision altogether lacking in the untaught child, while it is also acquiring at the same time concentration, exactness, and perseverance, all of which are of infinite value in its studies.

Through handicraft it also works off a large part of its superfluous energy. A recess of five or ten minutes in the middle of the morning, and another recess of an hour at noon are not enough to dissipate the boundless restlessness a child feels. Many a so-called "naughty boy," who is the torment of school, is suffering from a real nervousness which would disappear if he had something to do which would occupy pleasantly both hands and head. To drop arithmetic for a time and take up a saw or plane is an unspeakable rest. This is true for girls no less than for boys; they especially need a course in handicraft, since their hands do not naturally take a hammer or a chisel; they also get far less exercise than their brothers do, though their growing bodies need it quite as much, and their delicate nerves even more. To quote Rousseau again, "The great secret of education is to combine mental and physical work so that the one kind of exercise refreshes for the other."

Utilizing Skill with Tools

Handicraft is also a benefit to a child in that it brings it into a closer relation to its home. When it feels that it is not a contributor to it in any material sense, but only a recipient, it misses something of comradeship; but when it can really add to the home's attractiveness or comfort it at once acquires a new love for it and pride in it. Under a good teacher of any form of handiwork it is not long before a child is able to make something really useful and beautiful. One has only to visit a school where manual training is taught to recognize with wonder the possibilities that lie there. There are picture-frames, tables carved in artistic patterns, chests for linen, plate-racks, exquisite bits of carved metal, beaten brass, carved leather, beautifully bound books. To learn to make such things is an education in itself, and to be able not only to make them, but to enrich the home with them, is to feel and to confer a true and deep pleasure.

Encouraging a Talent for Handiwork

But beyond these actual or possible results of such training there is also the suggestion which it gives of the bent of the child's mind. Many a parent is puzzled to know what course to pursue in looking toward the child's future; here a latent talent will often be disclosed. The child will show plainly that it has a taste for art, or architecture, or applied mathematics, or sculpture, or something equally definite. Parents who hesitate over a course in handicraft lest it should either lead to a distaste for study or develop a wish for mechanical labor only, are surprised to find that it simply smooths the path to a desired career.

Where there is no opportunity for the study of handicraft in a school within reach, the father and mother should try to make some opportunity for it at home. A boy may have a tool-chest when he is very young, and learn to drive nails or do odd bits of mending about the house. He will take a certain pride in doing these things for a time, but very soon he will

be ready for harder work under a regular teacher. He might then take lessons of a carpenter in the use of tools and a turning-lathe; or one can sometimes find a foreigner who for a very small sum of money will give lessons in wood-carving. If the boy inclines to metal-working he should have someone—if only the village blacksmith—to instruct him in simple iron and brass work.

Handicraft for Girls

A girl may begin to study manual training after the excellent kitchen-garden system; she will enjoy the setting of tiny tables and the hanging out of dolls' washing, and the making of little beds, and at the same time she will be learning neatness and order, accuracy of touch, and a dainty way of doing housework. Sewing, too, that discipline through which every girl must pass, may be redeemed from drudgery and made a pastime if it is regarded as a part of an education in handicraft and taught so as to awaken an interest in it. The old way used to be to set a girl a daily task of a seam; later, to teach her to cut out and make garments for herself of stiff muslin, which she usually moistened with her tears. To-day a teacher is found who gathers a little group of children and gives them regular lessons; hemming is done on one square of cloth, back-stitching on another, and overcasting on a third. To make buttonholes, even, in company, robs them of half their terrors. It is not so important that a child should know how to make garments as how to sew. If she knows that, the making will come later.

But it should never be forgotten that sewing is not the only form of handicraft with which a girl should be familiar. She, like the boy, should learn to make things of wood and leather and metal, for the development of both head and hands. A recent writer on this subject says, "Boys and girls whose hands have been left altogether untrained until their fifteenth year are practically incapable of high manual efficiency thereafter." Any woman whose hands are adaptable finds herself ready for many amusements and accomplishments which are delightful and useful.

Restfulness of Hand-Work

But quite apart from the benefit one receives in the possession of a trained eye and hand there is another, an ultimate value in a course in handicraft of which as children we never think—that rest which hand-work gives to the tired brain. It is most necessary for all of us to have something in which we can find relaxation. Hand-work in which there is no creative pleasure, mere manual labor in which the mind has no share, can never give rest, but that which occupies hand and eyes and brain at once makes us ready to take up our daily burdens again with a new vigor. This one reason alone—the benefit which a knowledge of handicraft gives to us during the stress and storm of life—seems reason enough why we should study it in our leisure years, the years of childhood.

Reading and Home Study

The habit of reading and study should be formed under careful guidance. The reading habit is a growth, a development, not a creation; and all measures for its cultivation, whether from without or within, should be made with this fact in mind.

Ruskin speaks earnestly of the duty of brightening the beginnings of education, and of the evils of cramming, against which, happily, the tide of the best thought is now setting strongly—never to ebb, let us hope. "Make your children," he says, "happy in their youth; let distinction come to them, if it will, after well-spent and well-remembered years; but let them now break and eat the bread of Heaven with gladness and singleness of heart and send portions to them for whom nothing is prepared; and so Heaven send you its grace, before meat, and after it." Of the necessity of making attractive the beginnings of reading, Edward Everett Hale says: "In the first place, we must make this business agreeable. Whichever avenue we take into the maze must be one of the pleasant avenues, or else, in a world which the good God has made very beautiful, the young people will go a-skating, or a-fishing, or

a-swimming, or a-voyaging, and not a-reading, and no blame to them."

But those who must be their own helpers need not be one whit discouraged. The history of the world is full of bright examples of the value of self-training, as shown by the subsequent success won as readers and writers and workers in every department of life by those who apparently lacked both books to read and time to read them, or even the candle wherewith to light the printed page. It would be easy to fill this whole volume with accounts of the way in which the reading habit has been acquired and followed in the face of every obstacle.

"The great majority of men," says Hamilton Wright Mabie, "are compelled to be self-supporting; lack of early understanding of the value of education, or circumstances, deprive them of the opportunities of the higher school and college training; in the earlier years of business life they are absorbed in their work, and when the later years bring financial independence and leisure they have formed no habits of study and have no taste for recreation. Long drudgery, unrelieved by broad interests and by variety of occupation, has made the man a business machine instead of a free, resourceful human spirit, living a full, harmonious life. Such a man is a mere fragment of what he ought to have been; and his success is a mere fragment of the fortune which he might have secured.

"Books are preëminently the records of life; they are the work exclusively of men who have made a life. They are the best interpreters of the meaning of life; they bring it to us in the largest measure, and they make it intensely interesting. The man who is making a living has little chance to know how other people in other parts of the world are doing their work; his books tell him. He does not know how other men have lived and worked in other times; his books inform him. He does not know what is in life; his books reveal it to him.

"These books free him from the limitations of his age, his country, his personal experience; they give him access to all ages, to all countries, to all experience. They take him out of the village in which he lives and make him a citizen of the world; they offer him the companionship of the most interest-

ing and influential men and women who have ever lived; they make it possible for him to travel without leaving home, and to have vacations without taking time from his shop, his store, or his office. They offer him friends, travel, the knowledge of life, education, the means of making a life."

Home Amusements

The volume also treats of things that are too much neglected, as though, being of minor importance, they might safely be left to take care of themselves. But wise care in the directing of home amusements brings results closely related to those that come of right mental and moral culture in more serious forms. How fancy and imagination show themselves in children's play! It has its source in the instinctive impulse to realize a bright, pretty idea, to act out the thought or image that is in the little mind. It is easy to see that the play is thus closely connected with art in every form.

The impulse to act a part meets us very early and grows out of the imitative instinct. The very infant, if it finds an empty cup to hand, will proceed to drink out of it. Similarly, a boy of two will put the stem of his father's pipe into or, if more cautious, near his mouth, and make believe that he is smoking. A little boy not yet two years old would spend a whole wet afternoon "painting" the furniture with a dry end of a bit of rope. In such cases, it is evident, the playing may start from a suggestion supplied by the sight of an object.

That most useful quality of intelligence which we call resource and invention comes out clearly in all the freer and more original sorts of play. Again, while all children are players—did not Victor Hugo rightly make the little body-starved and mind-starved Fantine conserve the play instinct?—they exhibit many and even profound differences of mind and character in their play. How unlike the girl's passive, dreamy play—as when sitting and holding her doll—to the more active boy's play, with its vigorous fightings, its arm-aching draggings of furniture! How different, again, the inchoate, idea-less play of a stupid child with the contents of a Noah's ark from the

well-considered, finished, and varied play of a bright, intelligent child with the same material! Curious differences of taste, too, and even of moral instinct reflect themselves in the play of children. There is a quaint precocity of the practical instinct, the impulse to make one's self useful, in some children, which is apt to come out in their play. The little boy who would spend a whole wet afternoon "painting" the furniture must have had a decided bent toward useful work. Other children are no less quaintly precocious in the matter of morals, laying down commands on their dolls, punishing them for being naughty, and so forth—all with the appearance of a real and earnest conscientiousness.

"The child is father of the man," and grown people are most normal and happy and do most to spread health and happiness who carry with them through advancing years the spirit of childhood. Nothing can do so much to keep this spirit alive as participation in the play and recreation of the home. From its root in the nursery the instinct of wholesome play should grow and blossom into family amusements that bear fruits of household culture.

Athletics and Health

A later portion of the volume treats of matters quite as essential in their own department of life as those earlier dealt with. While we have greater facilities than ever before for training the young mind, new dangers threaten us in conditions affecting bodily health.

Half of our people already live in towns and cities. Thousands of our children have not as many facilities for outdoor exercise as they should have. Business and office buildings used to be three or four stories high; now many of them are from fifteen to twenty, and some even more; and these are so far ahead of the old ones in all that makes a house fit to live in, that the old do not pay, and are more and more deserted. Residences also have made nearly as great gain. If there has been such a rapid and marked improvement in our houses, can there not be improvement also in the bodily houses in which we live?

Many have found how to improve and remake their bodies, and so to treat them that they do more and better work, do it more easily, and last longer. Why should not all have the same advantage? Why should not every boy and girl have such daily exercise as will make them all hearty, deep-chested, well-built, strong, enduring, erect of bearing, knowing both how to get strong and how to stay so, able to do twice the work in life that a weak man or woman can? And why should not each be skillful in at least one kind of exercise or sport? "If at West Point they can so teach a youth that in four years they turn him out a close-knit, seasoned, splendid man, able to tire out most men, no matter where he is put, or how poor his food, why should not all our youth have the same sensible fitting for their life's work?"

The aim of this division of the present volume is to induce every reader of its varied contents to give serious consideration to this question of health, and the mental strength which results from systematic culture of the body. Common-sense directions for recovering and increasing health are given in simple language. The special training derived from temperate indulgence in various exercises is urged upon young and adult seekers for perfect health. It will be strange if any one can peruse these pages without being greatly the better for it.

HELPING CHILDREN TO LOVE POETRY *

By WILLIAM BYRON FORBUSH

ABOUT one grown-up person in a hundred, so librarians estimate, really enjoys reading verse. And yet one of the best of them says that "there never was a normal baby born into this world who did not bring with him a love of poetry." How did they lose it?

* An Introduction to Volume XI of THE YOUNG FOLKS TREASURY: "Golden Hours with the Poets."

Evidently from contact with us prosaic adults. Perhaps also because even if we love it ourselves we give them the wrong selections, at the wrong time, or in the wrong way.

Plainly, too, since children grow up into a world in which poetry weighs lightly against gold and gear, it is an affection that must come early and be deeply seated if it is to last.

What's the Use?

But what difference does it make, some practical person asks, whether a child loves poetry or not? No difference, of course, in the way of knowledge. Everything useful can be taught a child in prose. The difference is in experience, in enjoyment.

One boy said, after he had read "The Lady of the Lake," "Now I shall appreciate so much more my camp beside the river."

Sir Walter Scott has been a more delightful introduction to Scotland than any history of that brave little country.

Our city-pent life, with its petty incidents, particularly demands the outlook to fancy, nature, and heroic adventure that can only come through verse to the child thus imprisoned.

How Early to Begin

Clara W. Hunt says that the poetry habit should be begun with a baby "not later than a month after he alights."

More thorough students of childhood have noticed that babies are soothed by soft chords on the piano and by lullabies when they are but a few weeks old. Of course, the rhythm of poetry is all that the child first gets. His love for euphonic sounds is notable, and a child has been known to go around crooning "apple batter pudding" and "piccadilli pickles" and the ballad about "Peter Piper" simply for enjoyment of the explosive p's.

So the mother who sings "Flow Softly, Sweet Afton," and "Suwanee River," and "Sweet and Low" is awaking the poetic and musical senses while she is putting her baby to sleep.

A Curriculum of Verse

Our modern time takes Mother Goose seriously. The simple rhymes, the nonsensical humor just suited to the four-year-old and the easily recognized morals are regarded as just the very best gateway into the stately temple of song.

Next come certain child-hearted people who have sung about young adventure without condescension, such as Stevenson and Riley and Field, and Rands and Allingham and some of the fairy-loving Irishmen.

Then there is the world that beats with drums in "A Song of the Camp" and "The Blue and the Gray" and "Bannockburn." For this glory-gleaming age write Rudyard Kipling and Alfred Noyes and Henry Newbolt. There is also the world of trumpets, the land of ballads, the land of "Chevy Chase," and "The Wreck of the Hesperus" and "The Ancient Mariner" and Taylor's "Night with a Wolf."

The things to avoid are poems of adult experience, like "Enoch Arden" and "The Princess" and "Miles Standish," and adult reminiscences, like "The Barefoot Boy" and "I Remember, I Remember." Also poems descriptive of nature must be administered in very small doses.

If a child is to love poetry when he grows up, it must be made an everyday habit when he is small. It is better to buy some big home book of verse than the separate poets among whom we may lose our way. Then we can find every evening a cycle that fits the day's lesson in history or a story-telling song that brings forgetfulness of its sorrows or a heroic day that marks an anniversary.

It is important to read poetry aloud in the household. It was written to be sung, or at least, to be recited. The child reads so poorly himself that he loses the rhythm and gets tangled up in the unfamiliar words. Phonograph records are now published in which the recitations have obligatos of hoof-beats, hunter's calls, fife and drum corps. These are delightful.

TEACHING A CHILD TO PLAY AND LOVE MUSIC*

By THERESE AUERBACH

JUST as soon as my own little child learned to speak and understand, I taught him to sing. This cultivated the ear and taught concentration, for he had to catch sounds and remember words. All this came years before his real tuition began, but I had already helped and prepared him as a student of music. Since few parents teach their own children, much thought and judgment must be used in the selection of a master; not only must the parents feel satisfied that they have chosen well, but they should see to it that the child is affectionately inclined toward their choice, because unless there exists a sympathetic bond between teacher and pupil, poor results and often dislike of music may follow.

Having trained my little son's ear from an early stage, I proceeded to give him his first real lesson. It was difficult to him, much harder than singing the songs I taught—still he is an ambitious child and tried to do his best very hard. The lesson over, I saw he was pleased, even proud in the knowledge that soon he would be able to play. He promised me to study carefully, and exercise his little fingers for at least thirty or forty minutes a day. I kept a watchful eye. When practice hour arrived he started in bravely to exercise his little fingers for just the fifteen minutes at a time that I had asked of him, but I soon detected a look of discouragement. One day I came to his side with the air of having seen and noted nothing. He turned to me and exclaimed, "Oh, mother! It's so hard doing it all alone. I know I've forgotten some of the lesson, and I do want to go out and play. All my friends are out; they don't have to practice." I saw all my fine hopes fading away. The crisis had arrived and I knew that unless I was careful—

* An Introduction to Volume XII of THE YOUNG FOLKS TREASURY: "Music and Art."

dislike, and not love of music would result. I made up my mind to guide and remain with my little son during the practice period. To show him sympathy and give encouragement, not only on the two days set aside for the half-hour lessons, but every day. Don't imagine my task an easy one. Twice a week I was a teacher, the other four days I tried to place myself in the situation of hundreds of mothers who know little or nothing about music and still want to help their children.

First of all I divided the practicing and studying period. All the memory work, such as learning names of lines and spaces and their place on the instrument, time, notes and rests, values, etc., we did after the tea hour and called it "Our home work"; the teaching of finger work I divided into two periods of twenty minutes each. In this way, he was doing an hour daily and doing it gladly and cheerfully, as happy at each step forward as I was. I never asked him to practice immediately after leaving school—a mistake many parents make. No child will do its best when tired from school work.

I always allow my little son an hour to play after school. At five the practice begins, just twenty minutes thoroughly done —then he is free to play as he likes. A little recess we call this break in our work—in reality, my care not to overtire the newly worked muscles and ligaments. Twenty minutes more work is done before the tea hour; in all, forty minutes of careful finger work or technique is being developed, even before he is able to read. I find him interested and eager, so much so, that he wants no recess, especially since he sees how nicely he can control his fingers at will. Of course, as time goes on and more work has to be accomplished, we spend more time; but an hour and a half daily is sufficient until after the second year's tuition.

The "Note" Soldiers

Just as soon as my little son was able to read the notes, which we mastered easily together by playing school—he as teacher, drawing lines and spaces and placing notes (or soldiers, as we called them) on the lines or spaces whose name

I would ask for; when, in the same playful way, we found and memorized where they were on the instrument, singing the notes as we placed them so that both the eye and ear helped in distinguishing, for example, E on the first line from E higher up, or lower down. Time is such simple arithmetic that it gave very little trouble. As soon as note and rest values were memorized, we took one kind of time and mastered it thoroughly, before proceeding to another. We drew all the different notes on a piece of paper, placed a time signature before them, and then divided them up with bar lines (fences we named them) counting and beating time for each note or rest. This counting of time is such a simple matter if correctly taught, and yet it is something which, alas! too few teachers succeed in making pupils thoroughly master, and without which music has neither sense nor rhythm.

The New Found Joy

As I said before, as soon as these little rudiments were understood, we proceeded to read music. My little son's delight knew no bounds. The lesson was never long enough. "Oh, Mother, just once more; it's so pretty," was usually the plea. By this you will see that from the very beginning I chose something pleasing to his ear, something to catch and hold his attention so truly that memorizing followed easily, and as a matter of course, because I had, years before, trained his ear to retain. This singing of melodies repaid me in other ways. He was quick to detect his own mistakes. If his eye in reading deceived him, his ear did not.

Like all children, he was anxious to hurry easy parts and rather overlook what was more difficult for him to play. I soon discovered this, as any mother, musical or otherwise, would, and insisted on his going over these parts slowly a number of times (hands separately) till any difficulty was overcome. He soon found out he could not slur over "weak spots" and sincerely practiced them of his own accord, because he found they spoiled the whole piece. I never failed to notice or show my appreciation of good work, and when a piece or

little study or scale was well done, I encouraged him with judicious praise, and gave him the applause I would give any other performer who was trying his best to please.

If for some reason my little son did not want to practice, I never insisted on his doing so. We read instead, since the time must not be wasted, not fairy tales, which we had been reading and telling each other for a long time, but stories of the wonderful lives of musicians, books, simply but interestingly written; stories that draw upon a child's ever-vivid imagination. I read or told him that years and years ago, we had no pianos, no violins, no beautiful organs like those he hears in church to-day. He immediately wanted to know "What people played on." Then I told him how first of all people only sang and showed him pictures of crude instruments people long ago played upon; played for him a simple chant used long before Christ came upon the earth, and he remarked that we have much nicer music to-day.

Not only am I teaching him to play, I want him to know from his earliest years something about the development of music and the God-given geniuses who have flooded our world with glorious melodies and helped make life beautiful. I want him to love in his childish heart the composer whose composition he may be studying, because I feel sure he will play and understand it so much better. I also encourage and show my appreciation of his childish efforts by taking him to musical treats—whether they be orchestral, pianoforte, violin, or vocal. I want him to feel and know what a truly wonderful and beautiful art music is. I find that hearing an artist is the greatest of all incentives. It has filled his little heart with ambition; he also wants to excel—to be great, and I notice an added zeal in the practicing, and I am well repaid—we have both benefited by the "treat." If you live in a small place, and cannot do this, buy a gramophone and your child can hear wonderful music. Let your child know that you are doing everything in your power to give him happiness and in return your child will repay you, as mine has repaid me, by becoming a diligent student, a lover of music, and in a fair way of becoming an excellent and intelligent performer.

HELPING CHILDREN TO LOVE PICTURES *

By WILLIAM BYRON FORBUSH

YOUNG children are known to have a practically unanimous interest in pictures of human beings. Ninety-nine per cent of the drawings of little folks are of people. They have no conception of perspective, they do not notice detail (they will not observe that a figure is armless unless someone calls their attention to the defect) and they do not care for ornaments, but they begin with the head and face, they like to draw people in action, objects of daily use and things close at hand, and as soon as they are old enough to recognize pictures they so confidently expect them to move that they are often surprised in coming back to a loved picture to find that the positions of the figures have not changed. "He hasn't got him yet!" exclaimed the little fellow delightedly, when he saw that the crocodile had not yet caught the negro boy in the picture.

Children between six and ten like to recognize in pictures the things they know, such as people, plants, houses, and animals, and the hobbies in which they have begun to be interested. No feeling for landscape has been discovered before ten. They like narrative-pictures and good strong colors.

Young people over ten begin to notice perspective and they observe detail more carefully. Yet before having had lessons they instinctively put human heads upon their animals when they begin to draw, as if the human interest still dominated every other. They like now to try to portray fanciful and dramatic scenes, such as incidents in the stories they read and hear, battles, snow fights, fires, sports and games, and all the scenic side of life.

With adolescence comes the first real love of beauty and an accompanying interest in quiet pictures of nature. There is

* An Introduction to Volume XII of THE YOUNG FOLKS TREASURY: "Music and Art."

still a strong liking for story-pictures, particularly those of romantic and symbolical character. They love now to trace out details and allegories, and to claim as their own favorite pictures which they begin to cherish.

This brief sketch suggests that at every age of childhood it is the human interest and the story that win attention. The subject is everything, the art with which it is pictured is nothing. There is before high-school years no technical criticism, little care for composition, selection or tone, and still less any desire to know of the history of art.

Suggestions for Picture-Study

Some points which are emphasized in school art-study are evidently unnecessary in the home. We need have no care about putting pictures before children in chronological order; we must not confuse picture-study with the history of art. We must not try too early to get children to care for pictures simply because they were painted by great artists. "Young children's votes," says G. Stanley Hall, "are never for the old masters, whose cult below the teens is only an air plant without a single vital root that strikes into their souls. It is a fool's paradise to fancy that there is anything in Michael Angelo, Raphael, Rembrandt, or any of the classic works of art that make much appeal to juveniles." In this connection we may urge that certain subjects which seem to be universally selected for children because of the conventional choice of adults may properly be ignored as of no actual interest to them. The Roman Forum in its ruins, the "sixteen" Madonna as one child wearily called it, and Prince Baltazar on (rocking) horse-back may be instanced. One quite feels in sympathy too with a writer in the *Forerunner* who says, "To me, 'Mona Lisa' is a slimy looking creature, and I mentally cross myself every time I look at her evil eyes."

We need not worry much about Scripture or historical continuity, painters' biographies, appropriateness to season or relation to other school work; if they like a picture at all, they will like it at one time as well as another. It is apparently

useless to show Corot, Constable, Diaz, Ruisdael to children under ten, who have no interest in landscape. It is a question whether separate portraits, like the well-known infant Stuart, the Penelope Boothy, the infant Samuel, are anywhere near as interesting as much less famous children *in action*. For a similar psychological (with no regard to the religious) reason we have probably overdone the Madonna, the Christ Child and pictures with people in unknown costumes. Since children have so little appreciation of composition and tone, pictures whose chief charm is their color ought not to be shown in monochrome.

Studying Pictures Through the Story

All this points the way to a neglected and most fruitful method of picture-study, the method of the story. Even the writers of the many current books on story-telling have hardly touched upon this union of literature and art in early education. It is true that Carolyn Sherwin Bailey in her "For the Story-teller" says that "It is to be questioned whether or not the story of 'The Little Red Hen' would have been awarded such immortality if its heroine had been a plain *hen* and not *red*." But she does not follow up the point by showing how much more graphic is the picture-book showing the red hen than even the most animated monologue about her.

It may be objected that if we push forward the story-interest in pictures we shall not do justice to the higher artistic qualities. The higher artistic qualities will come later, but just as we do not give our children Robert Browning and George Meredith until they come to them, so we should not give them the masters who appeal to mature minds until they are themselves mature.

We can do justice both to art and to letters. If we bore the children with our picture-comment now, we shall prevent their continuing any live interest in the picture-world, but if we are as careful to give them the pictures they can appreciate as we do the books they can appreciate, we shall carry them with us up to the highest levels.

The Choice of Pictures for Children

We may summarize our suggestions as to the choice of pictures for children, as follows:

Give them pictures of people in action.

Let the action suggest a story within their own experience or range of appreciation,

Use colored pictures whenever possible, if it is reasonably good color,

Ignore for the present the history of art, chronological order, reference to technical details.

For the sake of later impression choose pictures that are good if not great, honestly drawn, faithfully colored, sincerely conceived.

Avoid in the main the weakly sentimental but postpone until adolescence explanation why a child of Murillo is greater than one of Bouguereau, why a Madonna of Raphael is finer than one of Max, why a Botticelli is more beautiful than a Landseer. All this will come better through the work in drawing in the school, where honest drawing and color and clear-cut purpose or sentiment in the actual work of creating beauty will give the child a good sound taste and the power of discriminating for himself.

Moral Education Through Picture-Stories

The opportunity for direct moral training through pictures has been neglected. Modern education is emphasizing the central importance of the feelings as the background of interest, habit, and will. I remember a steel engraving of "The Three Graces," which I learned later was from an artist named Hicks, a most unlikely picture to attract the attention of a boy; yet it seemed to me that the Charity with lambent eyes in the center was my ideal of unimpassioned perfection, while the eager Hope in the foreground held all that was winsome, and the whole group was steadying and inspiring. Especially does the new interest in detail cause the youth now to search out and remember every moral implication in a picture. Says Miss

Hurll: "To search out all the charming accessories of a Dutch interior is almost like unpacking a stocking full of Christmas toys." And the parables of Holman Hunt and the allegories of George F. Watts and the romantic suggestions of Millais and Leighton seem almost evangelic in their influence upon young people.

Particularly in its portrayal of the beauty in common things does art teach us the commonplace virtues of fidelity and contentment. Lowell tells us:

> As with words the poet paints, for you
> The happy pencil at its labor sings,
> Stealing his privilege, nor does him wrong,
> Beneath the false discovering the true
> And Beauty's best in unregarded things.

We have all of us not only learned more about the details of the life of Jesus from pictures than we have from the Bible, but we have perhaps absorbed fully as much about his attitude, his ideals, and his activities from the former source as from the latter. Reproductions of sacred art have begun to be used in teaching the story of Jesus and also the history of the Old Testament. Why do we not go a step further and study morals through well-selected pictures which illuminate the great cardinal virtues? If we can help the children to love them, and if further they can own them, are we not directly helping to give them those permanent inspirations which came to ourselves, largely through accident, by the old home-pictures? Some of these pictures they will no doubt outgrow, but they will hardly outgrow their influence, and in later time they will love them over again as relics of a cherished but an almost forgotten childhood.

The use of pictures for moral ends is not different from that for artistic ends. The child in either case must love the picture and understand it before it can influence either mind or soul. A good picture like a good story should point its own moral, and it is as sinful to "tag a moral" to a picture as Dr. Henry van Dyke tells us it is to a story. The very questions that bring out the artistic detail will impress the lesson which the artist is teaching, and time and reflection will do the rest.

BODILY LIFE AND PLAY

A DAY OF MY LIFE

TOLD BY A HAPPY BABY

By MRS. H. C. CRADOCK

I AM ten months old, and my name is Helen. I live with my father and mother, and I have one sister who is ten years old. Her name is Mary.

We live in a pretty little house in the country. All round us are beautiful green fields in which Mary and I play. Perhaps you think that I am not old enough to play, as I am not yet a year old. But I can play at some games. I can play with a rattle. I have one, with little bells on it, and when I shake it, it sounds so pretty. One day I shook it so much that Mary said, "Oh, Baby! do stop that noise; I am tired of hearing that rattle."

But I did not quite understand what she said. I knew she was vexed about something, and I thought it was about the rattle, so I began to cry. That was the only way I could make her understand that I was miserable.

But Mary is not really unkind, though she does get rather impatient sometimes, so when she saw me crying, she was sorry and said, "Oh, Baby! I didn't mean to be unkind; play with your rattle, darling."

Sometimes we have another game. Mary puts me on her knee, and we pretend that I am having a ride on horseback. First she moves her knee gently, and that is walking; then she jerks it up and down, and that is trotting; and then she moves it very quickly, and that is galloping. I don't like it when we trot or gallop *very* fast; it is so jerky, and I am frightened.

Once we played this game just after I had been fed, and

I was very sick. I remember my mother said: "Mary, you shouldn't let baby play such games directly after a meal; she ought to be quiet for a time. Violent games just after food are sure to upset her."

Mary said, "I won't do it again, mother." This happened after breakfast, before Mary went to school.

Now, my mother generally dresses me before she gets breakfast ready; but this morning she had not been very well, so I was still in my nightgown, with a shawl round me.

Mary said, "Mother, let me dress baby this morning, as you have a headache."

So mother said, "Very well, dear. Mind you don't let her slip off your knee. She is such an active little creature now; there is hardly any holding her."

I didn't much like the idea of being dressed by Mary, for mother does it so nicely. However, there was no help for it, so I put a cheerful face on the matter.

Mary got along pretty well, on the whole, though she was a long time over it. I know I was restless and fidgety, for I can't sit still. Everything was put on me, except my pinafore, when, in moving my arm, I got a sharp prick and a scratch from Mary's brooch.

How I did cry! Mother, who was upstairs, came running down. When she saw what was the matter, she kissed the place to make it well, and it soon seemed all right again. Mary said, "I will always see that I have no pins or brooches about me before I dress you again, baby."

I thought that a very wise resolution to make.

Then she went to school, and I had to amuse myself in a high chair, while my mother did her work. She gave me my rattle, and when I was tired of that, she gave me a little india-rubber doll, which squeaked when you pressed it.

These were the toys I had, for we cannot afford to spend our money on things that are not necessary. But I liked anything which would make a noise; a wooden spoon which I could bang on the table was quite as good as a real toy.

Well, I soon got tired of the doll and the rattle, so mother put me down on the floor to creep. She had made me some

little creeping drawers out of a remnant of material which had been left over from some clothes she had made and she put a pair on me now. She tucked my petticoats and frock inside, and then she stood looking at me and laughing. She said I was a regular old Mother Bunch.

I think I must have looked rather funny, for whenever I had on my creeping drawers people always laughed when they caught sight of me. But I didn't mind being laughed at. I knew what the drawers were for; they were to keep my other clothes clean, and I liked to hear people say, "What a nice, clean baby!"

I love creeping on the floor. There are so many things to see and to touch.

After the creeping it was time for me to be fed again, so I had my lunch, and then, soon afterward, I fell asleep in my carriage, which was standing behind the door. I generally have my day sleep in my carriage, and when I wake, I nearly always find myself out of doors, so I think my mother must wheel me out as soon as she thinks I am really asleep. She puts me just outside the window where she can see me.

The Amusements at Noon

I believe I slept for over an hour, for when I awoke, Mary had come back from school; I was always pleased to see her, for though, as I have already said, she was sometimes a little impatient with me, on the whole she was a very kind sister, and I loved her dearly.

She laid down her books, took me out of the carriage, and carried me into the garden. There we played "this little pig went to market," for one of my shoes and a sock had come off. It was such fun! I like that game. I like the little tiny piggy at the end of the row best.

After that, father and mother and Mary had dinner, and I sat on my high chair and played with a spoon, for I wasn't quite ready for another meal. Then father took me out for a few minutes before he went back to work. I like being carried by my father. I always feel so safe with him. His

arms feel so firm and strong. Some people make me feel as if I were going to fall; but I never feel like that with father.

The Afternoon Nap

When my mother had washed up the dinner things and tidied the kitchen, she had some sewing to do; so she put me in my carriage in the garden, gave me some empty spools to play with, and brought her work outside.

My mother is a wonderful mother! She gets through so much work in the day, and yet she never neglects me. It is true that I have to amuse myself a good deal, because she hasn't time to play with me; but she gives me things to play with, and she keeps near me.

I like being out in the garden. It is a very small one, but we can see the horses and cars pass on the road, and that makes it lively.

When we had been out a little while I fell asleep. I believe my mother went quietly into the house to do some ironing while I was sleeping, for when I awoke I found myself alone, and, seeing that there was no mother near, I began to cry. I don't know how it is, but I often wake up feeling rather startled. Perhaps some sudden noise on the road had roused me before I had had my sleep out.

Mother ran out on hearing that I was in trouble, and instead of taking me up suddenly before I was thoroughly awake, as some people do, she wheeled me about gently in my carriage for a few minutes. That, and the sight of her face, soothed me, and I soon felt happy again.

My Afternoon Ride

Presently Mary came home from afternoon school, and after she had had some bread and butter, she asked mother if she might take me out. Mother said I might go; but she said I had better stretch my little legs first, as I had been lying still some time. So out came the creeping-drawers, and I became Mother Bunch once more. I stretched my legs to

my heart's content, and then I was washed and dressed, put in my carriage and Mary and I went out.

I remember how lovely it was, and how we enjoyed our walk. Only one thing spoiled it, and that was a little incident which happened on the way home.

A little girl joined us, and she wanted to give me a green apple to eat; but Mary wouldn't let me have it. She said mother would not allow me to eat things of that sort, as it would be sure to make me ill. I thought it was a pretty ball, and wanted to play with it; but I couldn't make Mary understand that; she thought I wanted to eat it, so she would not let me touch it at all.

Of course I began to cry, and then Mary blamed the little girl who offered me the apple, and then *she* began to cry! It was rather hard on the little girl, I thought, for she meant kindly, and she did not know that apples are not to be given to young babies. I believe it would have been a regular quarrel if something had not come to take our thoughts off our troubles.

It was the sight of father coming home from work which brightened us all as he smiled when he saw me, and lifted me into his arms and carried me home. He pretended to run away with me, and Mary and the other little girl ran after us. They took turns to push the carriage.

Just Before Bedtime

When we got home father and I had our supper. Do you want to know what I had for supper? Well, I will tell you. I had warm milk. It had been covered up as soon as it came into the house, to keep the dust out. When my meal times came round some of this milk was warmed up for me. There was not much variety about my meals. It was milk for breakfast, milk for dinner, and milk for supper, and milk between times. I had never yet tasted anything else. I had been brought up on my mother's milk till I was nine months old, and then I had cow's milk.

In My Little Bed

Well, after supper I sat on my father's knee for a little while, and we played till it was time for bed. My mother bathed me and then put me to bed upstairs. What do you think my bed was made of? It was just a big wooden box!

Mother had made a little mattress for it; she made it of bran; and she had covered the box with some print stuff. You would never have guessed what it really was. It made a beautiful bed, and I was as comfortable in it as any royal baby could be in a bed made of gold! I don't suppose royal babies do have golden beds, but you know what I mean. I was rather a small baby for my age, though very strong and healthy. But I am almost too big now for my box, and soon I shall have to have another bed. I quickly fell asleep, and so ends my day.

Perhaps you may think that nothing very important has happened; but little things are important to me. For instance, it is important that my milk is not made too hot, and that I am allowed to go out of doors often, and that I am not kept sitting in my chair too long. All these things, and many others, may seem small trifles to you; but to me they just make all the difference in the world. It is because my mother is so careful about these little things that I am such a healthy and happy baby.

LETTERS TO MOTHERS OF BABIES

By LYDIA ALLEN DE VILBISS, M.D.

FIRST BIRTHDAY, SECOND YEAR

DEAR MRS. X.:

As the first birthday of your child approaches you will realize, perhaps with a pang, that soon you will no longer have a baby. Instead, you will begin to appreciate that you are facing a very different problem from that of the care of a

helpless infant and one which is infinitely more complicated. Yet if the foundation of regular and proper habits has been laid during the first year of its life, you can continue to watch and safeguard the unfoldment unhampered by previous errors in body and character building. If regular habits have not been established, you can do nothing wiser than to begin right now, for the longer proper training is delayed the more difficult becomes the task for both parent and baby.

During the second year the child develops many new functions. With each new function there is a possibility of error or defect appearing. A most excellent safeguard against preventable defects is to have your baby examined thoroughly by a physician once each year, and any little irregularities corrected while it may be done easily and cheaply.

During this same year the child gains about one-third his normal weight. He should weigh 21 pounds on his first birthday and 27 or 28 pounds on the second. Normally, he has eight teeth at one year and the full twenty at two and one-half years. The second year growth is mainly bone and muscle. Mother's milk no longer supplies the necessary growing material, so the child ordinarily is weaned from the breast or bottle by his first birthday, and stronger food substituted. For this growth the child needs also a minimum of twelve hours' sleep at night and a daily afternoon nap of from two to four hours.

The second summer usually is dreaded by the mothers, yet this need not be so. The chief concern should be the proper diet and the right care. If you will follow conscientiously feeding tables and give your child's food the same careful oversight that you gave during the first year, in all likelihood you will be able to bring him through without an illness.

The Care of Diarrhœa

During the second year the cutting of teeth may prove troublesome. Normally teething does not make children ill, but there is no doubt but that the annoyance and pain of the gums during teething does lower somewhat the child's resistance to infection and disease. For this reason colds, coughs,

diarrhœas, and other ailments may make their appearance. These ailments should not be neglected nor charged alone to teething, but they should have prompt and intelligent attention.

A diarrhœa in a child practically always may be traced to something which the child has eaten. In warm weather the milk supply for babies must be guarded rigidly, also the possibility of the child out doors picking up pieces of fruit which are not fit for him.

For a simple diarrhœa a good sized dose of castor-oil and nothing but cooled boiled water to drink for twelve hours or more usually is sufficient. The return to food must be made gradually, beginning with a mixture of one-third whole milk and two-thirds water.

But where a diarrhœa is profuse or a simple diarrhœa persists for more than one day, or when the child is taken ill suddenly with diarrhœa and vomiting, the only safe thing to do is to stop all food, give only cool boiled water to drink and send for your doctor. There is a possibility of any diarrhœa becoming the dread cholera infantum.

Walking and Muscle Training

Some time between the 12th and the 18th month a child begins to walk. A normal baby will walk of his own accord as soon as his legs are strong enough to bear up his weight. To urge him to walk before or to allow him to stand too early is likely to result in an injury to the soft little bones. For these first exercises in walking he needs the proper shoes—heelless, wide-toed and soft-soled. And any abnormality of walking or deformity of the feet should have early attention.

In addition to the walking the child in his second year needs exercise for both the large and small muscles. The large ones he develops by pushing, climbing, pulling, and lifting and, if left free to play unhampered by clothing and restrained only from harm, he will get sufficient exercise of his own accord. For the smaller groups of muscles he should play with simple toys. By handling them, experimenting with them, and by trying to "do like mother" he obtains control of the untrained

little hands and fingers. During this period building blocks of plain wood or stained, never painted, help to develop the powers of observation and concentration. Experimenting with these he begins to perceive near-by objects, but as yet he has no sense of distance of far-off objects and will hold out his hands for the moon. No live pets should be given to so young a child.

Learning by Feeling

The sense of touch is one of the first to develop and remains the strongest throughout life. Adults learn easiest about those things which they can touch and handle. At this age the baby can learn no other way. He is just beginning to find himself and the strange wonder worlds about him. For this reason he anxiously attempts to touch and to experiment with everything that is within reach of his busy little fingers. To forbid him to learn and to punish him for following his natural instincts in the search for knowledge is a great injustice to him. Breakable articles and things not for babies are best kept out of his reach until he is a little older.

By experimenting with everything he can handle a baby begins to develop reason. But as yet he has no sense of memory and he cannot remember voluntarily. But each new experience and discovery, like finding his great toe and the back of his head, adds to the increasing joy of life. Consequently he begins to have an appreciation of pleasure and of disappointment when the joy is withdrawn. His appreciation of pleasure leads him to assert more strongly his will-power and to strive for self-assertion and self-direction. This child needs no punishment, but an older person should show him gently the right way to go and to save him from harming himself.

Obedience

During this year he is usually shy with strangers but very affectionate to those in the home. Through a desire to please those of whom he is fond he can be taught obedience easily, provided he is habituated to a few simple regulations, and these

without exceptions. It is a serious mistake to require obedience to a multitude of small details of conduct, but the few simple requirements are to be stated clearly and adhered to closely. For the parent to be moved by entreaty to deviate from these fundamental requirements of regular habits is to encourage the child in teasing, also in wilfulness and temper. It also makes it more difficult for the child to learn self-control.

Self-Control

A textbook on child welfare as well as an entire philosophy of life might be written around the one word self-control. From lack of this fundamental trait of character may spring fear, jealousy, temper, nervousness, mannerisms, and a number of bad habits. In teaching self-control and to help the child in his development, he should never be permitted to suck his thumb or finger, to indulge in fits of screaming or in outbursts of temper or other habit and he should be taught very young the control of both stool and bladder.

The child may be taught gentleness by soft speaking and calmness of manner; politeness by never failing courtesy to him as well as to adults; sympathy by expressions of interest and pity, carefully avoiding emotional excitement; unselfishness by always accepting his offer to share a treat and by example; orderliness by having a box or drawer for his toys and encouraging him always to put them away; obedience by gentle firmness but never by impatient demand or catching him up and "putting him into his place" or by jerking or striking him in anger. The latter is a very successful way of teaching him how to display temper.

Be an Example

At this age it is useless to try to teach a child by telling him to "Do as I say." He has very little memory, still less of reason, and no power to understand a moral precept and to express it in his conduct. He is a creature almost wholly of imitation. He learns to do by imitating what he sees and

hears others about him doing. Thus the language he uses, his treatment of others, his manners and deportment will reflect his home environment as a mirror reflects what is held before it. But the child mind is more than a mirror reflecting fleeting impressions. It may be likened to a stone tablet on which a record is being engraved. The record may not always be what you want it, but it will portray faithfully the child's training and experience.

SECOND BIRTHDAY, THIRD YEAR

DEAR MRS. X.:

At this the second birthday, your child is running about, he can repeat a number of words, he can obey simple commands, and imitates more difficult or complex movements. But he still is in need of the same care in regard to his food, sleep, and exercise that you have given him up to this time.

From two to three years the child is given three meals a day, no food between meals, but water several times a day. Starch and green food are given him, but they must be thoroughly cooked and washed and all fibrous material removed. No fried or raw vegetables may be given to a child under six.

The question of giving him candy will come up this year if it has not come up before. Children crave sweets and in the proper amounts and at the right times candy is good for them. A piece or two of pure candy may be given a child safely after a meal. Candy is so concentrated a food that taken on an empty stomach it is likely to result in an attack of indigestion.

The two-year-old needs twelve hours sleep at night and a nap of two to four hours in the afternoon. He needs also to be kept out of doors as much as possible, properly dressed for the weather.

The average child at this age weighs 27 pounds and increases to 32 pounds during the year. He is 31 inches in height, increasing to 35 inches. With this growth comes an increased resistance to disease, so if he can be kept away from the ordinary diseases of childhood a little longer he may be so fortunate as to escape them altogether.

The Growing Vocabulary

During this year he will greatly increase his vocabulary so that by the third birthday he talks with perfect ease and distinctness. It is during this time that it is most essential for him to hear only good English and for you to correct errors of speech, baby talk, slang, or vulgar expressions. Vulgar and profane words are certain to be heard and repeated by even the most carefully reared child. To punish him for using them or to describe to him how "very bad" they are is sure to impress them so firmly in his mind that they will be remembered and used on future occasions. The simplest method is to ignore them or not to hear them and in a few days they will be forgotten.

In the same manner ignoring the so-called cute little tricks or naughtiness of children is one of the best methods of curing them. The child's desire for affection and approbation is very strong. His knowledge of right and wrong is not yet developed and mainly rests on the approval of others. His desire for approval is the strongest incentive he has for obedience and for good behavior. But sometimes his very strong concentration on self leads him toward the end of this second year to indulge in contrariness. However, if left alone he soon outgrows it.

Fairy Tales

The play instinct now begins to be associated with imagination. Blocks are no longer blocks; they are houses, and dolls are babies. Self-directed play where the child evolves his own games is a wonderful stimulus to the imagination which has been called appropriately the "fairest gift of the gods." The child at this age loves to hear tales of himself woven into fairy tales and seemingly never tires of the fairy stories over and over again. These fairies of the imagination are real to the child who cannot as yet distinguish between truth and fiction. Stories which inspire fear or other undesirable emotions are to be avoided for children.

The child also develops a strong sense of property rights

which needs to be respected. At the same time he should be taught to respect the property rights of others.

The Alert Child

Children who are particularly mentally alert will pick up snatches of songs and verses of poetry and prose which they love to repeat, no doubt charmed by the rhythm. This is well enough but it is a serious mistake to teach such young children, because they do it easily, to memorize long verses or to encourage them to show off by reciting poems and singing songs to the edification and astonishment of admiring friends and relatives. Apparently at the time it does the child no harm, but the foundation for nervousness later is laid in this manner.

THIRD BIRTHDAY, FOURTH YEAR

Dear Mrs. X.:

The third birthday will make a greater change in your child than either of the other two. While still needing the same careful oversight as to regularity of habits and care, he now begins to recognize himself not only as an individual but he can appreciate himself in relation to others. The strictly individualizing stage is passing and the social age is beginning. Through his recognition of himself in relation to others and the respecting of other's rights as he would have them respect his, the three-year-old can be taught the little social acts of courtesy.

The same desire for affection and approbation still exists impelling him to obedience. He obeys now from choice and motive and also because he wants to do the thing asked. Obedience needs to be emphasized strongly this year for the sake of safety, but obedience through fear is sure to result, sooner or later, in a revolt against authority. The independence of adolescence and the wildness of some youths wholly unrestrainable by their parents are as likely to be caused by insisting upon a strict obedience through fear of punishment as by

foolish indulgence and little or no restraint. The most fortunate child is the one who is taught obedience through his trust in his parents, and fortunate are the parents whose children are loyal to them through love. The child may be made to obey, but he cannot learn obedience and loyalty through fear.

The normal child of three talks distinctly, knows its own name and the names of members of the family, recognizes himself in a mirror, enumerates objects in a complex picture, and attempts to describe them. It is well for him to know his street and house number, his father's occupation, and other means of identification should he stray away or get lost.

Caution Learned by Experience

The child of three learns caution by an explanation of the lessons of experience such as accidental hurts, and he develops courage by overcoming timidity and fear. There are fundamental differences of sex which are apparent even at this early age, but they are not such as need to interfere in training in the fundamental human virtues of gentleness, loyalty, and courage. A boy is trained to be a little man. In the same way a little girl needs to be a little woman, and not because she is a girl allowed to become a selfish, wilful little "cry baby." The boisterous boy needs the feminine grace of gentleness and the timid girl the manly virtues of courage if both are to develop to the fullest possibilities of their manhood and womanhood.

Beginning to be Handy

By the third year the curiosity is aroused and the child is stimulated to ask endless questions. Before this he learned only by imitating and the appearance of curiosity is the sign of the awakening of another faculty to aid in the endless search for knowledge. The three-year-old still learns by imitation especially by watching and helping mother. In this way he should learn partly to undress and dress himself, to feed himself correctly, to put things away and to become handy with the use of blunt scissors, the tea towel, and other tools.

Care of the Teeth

About this time also a child can be taught the regular use of the toothbrush as a part of his morning toilet. Clean teeth ordinarily do not decay, and as the condition, usefulness, and beauty of the permanent teeth depend so largely on the care that is given the first ones, the proper care of the baby teeth is a matter of great importance. If decay appears, the child should be taken to a dentist, the decay cut away before it has time to spread to other teeth and a simple white filling inserted. These baby teeth should not be sacrificed to decay as they are needed to hold the jaw bone in proper position so that the second teeth may erupt properly. The child who has been trained carefully and is not allowed to be frightened or deceived will make friends with the dentist and the doctor. And these friendships will stand him in good stead in always keeping him well and in the best of condition.

Cleanliness of the Body Organs

The child of three frequently goes to the toilet by himself. If he always has had regular habits he probably will go at about the same time each day, usually after the morning meal. It is necessary, however, for you to observe closely and to know whether or not his bowels have moved each day and whether the stool is normal. Any difficulty or distress in voiding the urine should have prompt attention.

The same watchful care that you gave them when they were babies needs to be given the private organs of boys and girls as they grow older. The presence of secretions which were not thoroughly removed at the bath quickly set up an inflammation in girls. Secretions and moisture caused by voiding the urine will also cause an irritation for a boy if the foreskin is not drawn back and thoroughly cleansed. When this cannot be done or whenever any inflammation develops in either boys or girls, they should be taken at once to a physician. A neglect of these organs may cause serious nervous disorders and irritation may lead to the habit of self-abuse. The child

should never be shamed nor be told that there is anything that is not clean about his body. Instead, he should be taught to be proud of it and always to keep it clean and to care for it.

FOURTH BIRTHDAY, FIFTH YEAR

DEAR MRS. X.:

Either before the fourth birthday or shortly after, your child will awaken to the fact that there are now babies in the world, that they were not here before and consequently they must have come from somewhere. Why the asking of such a simple question should throw the household into consternation, or why parents and friends should feel called upon to invent so many monstrous tales which later the child will characterize as lies is one of the unanswered riddles of present day civilization.

So before your child asks these questions, be sure that you can be ready with a proper answer and also be thankful that he comes to you instead of going to others. For if his baby mind is once allowed to become polluted with false or vulgar ideas or stories of sex, the impressions never will be eradicated. On the other hand, a child who has always been told the truth and who knows that he can always go to mother or father for anything he wants to know will be safeguarded from having his unsatisfied curiosity lead him to strange and maybe unfit sources for information.

Some children at four are more mature than others. So that whatever is explained to them must be based on the child's ability to understand. But most children of four know about eggs and the hatching of chickens and birds. The simple statement that he came from an egg (ovum) will be sufficient for the time being. Later he will want to know where the egg came from. Then the beautiful story of the nest in mother's body where he lay until he was strong enough to come out will fill his soul with wonder and admiration. Mother will be the most wonderful person in the world and the child's love and admiration for her will scarcely be exceeded by her own love for her child.

In some cases a child may have his curiosity aroused by the appearance of the young of pets. Either way this year is an excellent time for some home nature study, using the simplest material at hand. There are the many kinds of plant babies to be studied, the bird babies or the puppies or the kittens. From a study of these specific babies, the child eventually grasps the general concept of the plan of reproduction—"that everything has babies." Having babies is no mystery to him. He knows all about it and older children or impure minded adults cannot shake his faith in his own knowledge or fill his mind with vulgar falsehoods. He will not seek nor accept from such sources of information, for he already knows the truth.

The Father's Function

As yet the child has no conception of the love of men and women and to try to explain it to him only would confuse him. In his mind the father's function is to watch over and protect the mother and her babies. But in a few years he will be ready to understand it, especially those children having pets or living where they can observe closely domestic animals. The knowledge of the father's function in creating life may be taught him easily through the same nature study methods. Fortunately there are many good books written on this subject both for parents and for children. The child of four knows his or her sex and now, if not before, he needs to learn the necessity for the care of the genitals, to keep them clean and to protect them, never to handle them unnecessarily and to respect them as a proper part of his beautiful body. If a child never is impressed with any vulgar association with sex, he will not invent nastiness for himself.

Mental Development

Apart from nature study lessons, the child of four may learn his letters, to count, to dress and undress himself, to put away his toys and clothes properly, and to care for pets. He should not be given yet the full responsibility for live pets as the animals likely will suffer. He will do also many little chores

about the house if he is approached in the right manner, never driven nor commanded but permitted to "help mother."

Regularity of Habits

The diet of a child of four is practically the same as for a child of three, except that he may demand a larger quantity. He still needs twelve hours sleep at night and a nap in the afternoon. The afternoon nap can be continued with very good advantage up until the sixth year.

The child is still too young to be taken out at night. He may begin now to go to Sunday School and occasionally to visit little folks his own age. But if he is to remain a perfectly healthy baby with a good body and sound nervous system, he needs to go to his own little bed shortly after the evening meal. A child who never is taken out to "movies" or kept up until all hours will go to bed of his own accord at his usual sleepy time.

FIFTH BIRTHDAY, SIXTH YEAR

Dear Mrs. X.:

With the passing of the fifth birthday and entering upon the sixth year, the child again passes into another stage of development. He needs this year to be guarded against over-fatigue. If allowed to go to kindergarten or school, he must be protected from too long hours in confinement, unsanitary school surroundings, bad ventilation or heating, improper seating, and from exposure to contagious diseases. For if confined closely for any length of time in unsanitary quarters, his resistence to disease decreases perceptibly and the chances of his contracting disease increases, as is shown by the repeated epidemics among young school children.

For this and other reasons it is a wise precaution to have your child again thoroughly examined by your physician and ascertain that his bodily resistance is up to normal before allowing him to enter school. It is especially important to note the condition of eyes, ears, nose, throat, and teeth and that any irregularities are corrected. It is also a duty resting

on you to know that the school house has been put in good sanitary condition before the opening of school, that the sanitary regulations of the State have been complied with—private drinking cups, good water supply, and proper toilets. An additional safeguard is the school nurse to exclude from school children suffering from communicable diseases and to give all school children the advantage of skillful oversight as to conditions affecting their health.

A child of five should not be permitted to attend school more than half days. One who is not strong is better out of school altogether until he is seven or eight. The additional strength gained will more than compensate for the loss of school time and the child will make up grades easily.

The Various Influences

During the first few years at school the child is easily influenced. His will has a tendency to vacillate and it is hard for him to decide things for himself. As a result of this phase of his development, you need to be on guard as to who are his playmates, with whom he goes and returns from school and to counteract unfortunate influences on his will, ideals, and conduct. You will need also to talk over with him and refute superstitions and foolish notions of fear of which he will hear tales. You can do this by becoming his companion in his school interests.

The Permanent Teeth

Some time during this year, he begins to lose the baby teeth and the permanent teeth make their appearance. If the first teeth were in good condition and were cared for, the second probably will come through without any especial trouble. But it is well to take him to the dentist once or twice this year to guard against any irregularities, especially malocclusion or improper bite. Irregular teeth or improper closing of the teeth are remedied easily at this time. If neglected, they are very difficult to handle. Good looking teeth are essential to a good appearance, and by proper care every child may have them.

HOW A CHILD GROWS

By SPENCER BLISS

MANY parents measure their children's brains by their hundred-weight. I get so many inquiries from mothers who are concerned about the mental development of their boys or girls, and they always begin by telling me at what Tom or Jenny tips the scales. If the brain could be weighed separately I suppose they would send me the figures of that, although some of the heaviest brains ever found belonged to idiots.

Here is a scale of averages, which I would like to have you study with me for a moment.

	Weight in pounds	Height in inches
Birth		
Boys	7 to 7½	20
Girls	7 to 7¼	19 3/10
1 Year		
Boys	20 to 22	28 to 30
Girls	19 to 21	27 to 28
2 Years		
Boys	27 to 28	33 to 34
Girls	26 to 27	32 to 33
3 Years		
Boys	32 to 33	36 to 37
Girls	31 to 32	35 to 36
4 Years		
Boys	34 to 37	38 to 39
Girls	33 to 35	37 to 39
5 Years		
Boys	35 to 45	39 to 44
Girls	34 to 45	39 to 44
6 Years		
Boys	38 to 49	40 to 45
Girls	37 to 48	40 to 46
7 Years		
Boys	44 to 53	43 to 48
Girls	42 to 52	42 to 48
8 Years		
Boys	48 to 60	45 to 51
Girls	47 to 57	45 to 50
9 Years		
Boys	52 to 70	47 to 54
Girls	53 to 65	47 to 52
10 Years		
Boys	57 to 77	49 to 56
Girls	57 to 70	49 to 54
11 Years		
Boys	62 to 84	51 to 58
Girls	63 to 76	51 to 56
12 Years		
Boys	68 to 90	53 to 60
Girls	69 to 85	53 to 58
13 Years		
Boys	76 to 104	55 to 63
Girls	74 to 99	55 to 61
14 Years		
Boys	84 to 118	57 to 65
Girls	79 to 107	56 to 62
15 Years		
Boys	92 to 130	59 to 68
Girls	96 to 114	58 to 64
16 Years		
Boys	101 to 136	61 to 70
Girls	105 to 121	59 to 65

ABOUT WHAT A BOY SHOULD GAIN EACH MONTH

Age		Age	
5 to 8	6 oz.	12 to 16	16 oz.
8 to 12	8 oz.	16 to 18	8 oz.

ABOUT WHAT A GIRL SHOULD GAIN EACH MONTH

Age		Age	
5 to 8	6 oz.	14 to 16	8 oz.
8 to 11	8 oz.	16 to 18	4 oz.
11 to 14	12 oz.		

Mere pounds, over or under, should not cause worry. These are the facts that may well give occasion for anxiety:

1. Any sudden loss of weight.
2. Weight over average with height much under average.
3. Weight under average with height much over average.
4. Disproportionately small chest circumference.
5. Circumference of abdomen greater than that of chest, after the first year.

Growth Is By Spurts

There is a so-called "acceleration-period" of rapid growth, which, with girls, is generally from 11 to 16, with boys, from 13 to 18. You will note in the chart above a certain year when girls often increase nearly a pound a month in weight.

Besides this, and earlier than this, we are to note that there are two types of children: those who grow rapidly until 9 to 12, and then more slowly—these mature early; and those who grow slowly until 12 to 15 and then grow more rapidly—these mature late.

Good Care Pays

Nourishing food does make a difference. Weighty, tall, well-proportioned children almost always excel others in rightness, simply because their fine, all-round growth denotes that their diet has been well looked out for. A breast-fed baby grows into a heavier man than an artificially fed baby. What is done in this respect affects his whole after life. A group of well-nourished children in a private school at 12 were found to average 20 pounds more than a miscellaneous public-school group.

THE FOOD OF THE GROWING CHILD

By CAROLINE BENEDICT BURRELL, CAROLINE L. HUNT, and HELEN W. ATWATER

IT may be taken for granted that every mother intends conscientiously to give her children wholesome food, but unluckily, we are not all of us certain to-day just what wholesome food is. The discussions on food questions fill our daily papers, and books are written on vegetarianism, Fletcherism, and all the other "isms" till often we are bewildered. And yet there are some guides to help us. One of these is the certainty that plain food is decidedly more wholesome for children than that which is rich; another is that fruit, ripe, fresh or cooked, must also be good; and a third is that no one child needs exactly what every other child needs.

It is practically impossible that an entire family should have the same bill of fare, for what is wholesome for one adult may not be for another, and what an adult may eat with safety the stomach of a child cannot digest. This on the face of it complicates the housekeeping problem at once. But it pays to put one's best thought to the matter, and so plan out meals that the children shall have a generous, substantial diet which will not grow monotonous day after day, but will be always appetizing and nourishing.

Some things children are sure to thrive on: milk soups, boiled rice, soft-boiled eggs, whole-wheat bread, baked apples, custards, and stewed fruits; and these may serve as a sort of starting place. In addition to them there may be well-cooked cereals; some of them, oatmeal, particularly, strained of its tiny sharp points by passing it through a cheesecloth; others served as they are, but all cooked for a long time, never served after being simply warmed, or cooked only twenty minutes.

Breakfast Dishes for Children

These, with cream or milk, make a good beginning for a breakfast. When they pall on the appetite, stewed figs or

dates may be added for a change, or scraped maple sugar given for a treat, though sugar on cereals as a rule must be denied.

Eggs may follow the cereal, and a hot drink in winter, cocoa, or milk, or some simple cereal coffee, but never real coffee or tea till after the child has passed into adult life. Toast, or sometimes corn-meal mush, lightly fried, may also be given, but not griddle cakes or other hot bread, unless sparingly, once in a while. As to meat, broiled bacon is an excellent breakfast dish for children, but meat in general is better left off the bill of fare. With the cereal, eggs, and fresh cooked fruit, it will not be necessary.

Luncheon and Dinner

For the noon meal, the old plan was always to give a hearty dinner. Nowadays it is considered doubtful whether this is the best plan. Where a child comes in from school and eats hurriedly, the meat and vegetables and pudding are tolerably sure to be swallowed too hastily for proper digestion. It is usually better to give something simple and very nourishing, and reserve the heavier things for another hour.

Strong meat soups with vegetables, split-pea purée, or corn soup made with rich milk, with baked potatoes, or rice, and perhaps a custard pudding, or fruit, will usually form a good luncheon for a child. Then, if he can have a hot meal at night, a broiled chop, or a bit of steak, or roast, chewed slowly, with simple vegetables and a plain pudding or more fruit again, this will be better for him to sleep on than the old-fashioned supper of bread and milk, which for the growing boy or girl is not enough. Of course, heavy puddings or pies must not be given at night, or large slices of roasts with gravy, and richly made dishes; but a plain hot meal is better than a cold one for any child, provided he is sturdy, and old enough to have such things properly.

The normal child will of course wish for sweets, and he must have them; if they are denied him at home the craving will induce his accepting them elsewhere, and probably in large quantities at times. He should have good, simple candy after

a meal rather often; molasses bars, marshmallows, simple sweet chocolate, and peanut brittle will not hurt him at the proper time and in a moderate quantity.

The School Luncheon

It is a pity that children need ever take luncheon to school, for too often the sandwiches and cake and other things are not at all what they really need. When this cannot be avoided, the mother must make a study of possibilities, and try to give as nourishing food as possible. Whole wheat is better than white bread, but both may be used rather than one. Rich cake should be avoided, but ginger-snaps and sugar-cakes and little spice-cakes can take their place. Sometimes a bottle of milk will be accepted, or a bottle of cocoa may be put in to be heated at school. Fruit may always be added to the other things, and a delightful surprise in the shape of a half-dozen candies will help the rest of the food go down. There is nothing more wearisome than putting up school luncheons, unless it is eating them; but when the inevitable has to be met, it is wise to deal with it as intelligently as possible.

Adapting the Diet to the Child

Special children need special food, and one of the things a mother has to study is just what each child ought to have in its dietary. One child may be anemic, and this one must have milk and beef juice and the vegetables containing iron; another may be nervous, and need food containing phosphates; a third may have a tendency to tuberculosis, and he needs fatty foods,—cream and butter and oil. One may have poor teeth, and he must have foods with lime in them, and one may have nervous dyspepsia, and he must have things very easily assimilated. Of course such trouble ought not to be; yet there they are at times, and the facts must be met and dealt with. The reward for the mother's care in this respect is sure to come in after years, for with watchful feeding she can and will give all her children good, sound stomachs, and properly nourished bodies.

A lack of variety in a child's diet is a fatal fault, for the best of foods becomes distasteful and fails to nourish if it appears too often on the table. A monotonous diet is really in the long run as bad as one that is unwholesome in itself. There must be constant change in the menus prepared for the family or else the hungry child will eat things between meals which are bad for him, or bolt the food on the table merely to get rid of it as quickly as possible.

Curiously enough, the stomach fails to increase in strength if it is given simple food alone, when it has grown beyond that. A growing boy, fed only soft cereals and boiled eggs and custards, will in time develop dyspepsia, because he needs something better suited to him. After five years, at least, hearty food is demanded; meats, vegetables, and plain desserts must be added to the simple things, and if all is masticated properly it will be digested. Naturally in any family there will often be food on the table which the growing child must not have.

Plan Meals Like These

Here are two sets of the right kind for your youngster. Grown people will like them, too. If sometimes these seem too much work, bread and milk alone will make a good meal.

Breakfast

No. 1.	No. 2.
Apple sauce.	Stewed prunes.
Oatmeal with milk.	Cocoa (weak).
Milk to drink.	Toast and butter.

Dinner

No. 1.	No. 2.
Stew, with carrots, potatoes, and a little meat.	Fish, with white sauce.
Whole wheat bread.	Spinach or any greens.
Creamy rice pudding.	Corn bread.
Milk to drink.	Milk to drink.

Supper or Lunch

No. 1.	No. 2.
Cream of bean soup.	Baked potato.
Crackers and jam.	Apple Betty.
Milk.	Milk.

General Suggestions

Ways of making economical use of the materials cannot be discussed here, but a few general suggestions for getting the most for one's money in the matter of food may be made here.

Use cereals (flour, meal, cereal breakfast foods, etc.) freely, taking pains to prepare them with great care and to vary the kind used from day to day if necessary to keep people from tiring of them.

Remember that a quart of whole milk a day for each child, to be used as a beverage and in cookery, is not too much.

Remember that while skim milk should never be substituted for whole milk as the principal food in a child's diet, it is as valuable as whole milk as a source of protein and mineral matters in the general diet.

Remember that, except in the case of milk for children, the amount needed of foods specially useful for body-building purposes—that is, meats and meat substitutes, fruits, and vegetables—is not large, but what is needed is needed very much.

Do not be ashamed to plan closely. Thrift in food means providing enough food, neither too little nor too much.

Notice carefully how much of such staples as flour, sugar, milk, cooking fat, etc., is used each week for a month, and see if there are any ways of cutting down the quantity consumed.

Buy non-perishable materials in quantities if better prices can be secured and there is a good storage place in the home. Neighbors can sometimes club together to get lower rates.

Try to make the dishes served of such size that there will

be enough to satisfy the appetite of the family and no unnecessary table and plate waste.

Do not be above noticing whether anything usable is thrown away with the garbage, which always shows how thriftily food is used in a household.

Many inexpensive materials can be made attractive and the diet can be pleasantly varied by a wise use of different flavorings.

"Finicky" tastes in food often prevent the use of many valuable materials which might be the means of saving money.

Good food habits are an important part of personal hygiene and thrift. Children get such habits by having suitable amounts of suitable foods served to them and then being expected to eat what is set before them.

True economy lies not only in buying wisely, but also in making the fullest possible use of what is bought.

DIETARY OF A GROWING CHILD

By S. JOSEPHINE BAKER, M.D. (Revised)

From the Twelfth to the Eighteenth Month

6:30. *First Meal*—(1) On rising: 1 to 2 ounces juice of a sweet orange, or pulp of 6 stewed prunes, or 1 ounce pineapple juice. (2) 8 ounces milk with either zwieback, or toasted biscuits, or stale toasted bread. (3) A cereal. Note: Fruit must not be given either one-half hour before or one-half hour after milk.

10:30. *Second Meal*—During forenoon: Milk alone or with zwieback.

12:00. *Noon Meal*—(1) 6 ounces soup, or 3 ounces beef-juice. Note: Soup may be made of chicken, beef, or mutton. (2) Stale bread may be added to the above. (3) A vegetable.

Fourth Meal—Afternoon—Milk, or toasted bread and milk.

6:00. *Evening Meal*—(1) 4 ounces thick gruel mixed with 4 ounces top half milk; taken with zwieback. Note:

Gruel may be made of oatmeal, farina, barley, hominy, wheatena, or rice. (2) Apple-sauce or prune jelly.

Total milk in 24 hours, 1 to 1¼ quarts.

Note: 8 ounces is equal to a half-pint.

From the Eighteenth to the Twenty-fourth Month

Breakfast—(1) Juice of 1 sweet orange or pulp of 6 stewed prunes or pineapple-juice (fresh or bottled), 1 ounce. (2) A cereal, such as cream of wheat, oatmeal, farina, or hominy preparations with top milk (top 16 ounces), sweetened or salted. A glass of milk, bread and butter. Note: If constipated, give the fruits one-half hour before breakfast with water; if not, they may be given during the forenoon. Raw fruit juice must be given either one-half hour before or one-half hour after milk.

Forenoon—A glass of milk with two toasted biscuits or zwieback or graham crackers.

Dinner—(1) Broth or soup made of beef, mutton or chicken, and thickened with peas, farina, sago, or rice, or beef-juice with stale breadcrumbs, or clear vegetable soup with yolk of egg, or egg soft boiled, with bread crumbs, or the egg poached, with a glass of milk. (2) Dessert: Apple-sauce, prune-pulp, with stale lady fingers or graham wafers, or plain puddings; rice, bread, tapioca, blanc-mange, junket, or baked custard.

Supper—Glass of milk, warm or cold; zwieback and custard or stewed fruit.

Total milk in 24 hours, 1½ quarts.

From Two to Three Years

Breakfast—(1) Juice of 1 sweet orange, or pulp of 6 stewed prunes, or 1 ounce pineapple juice (fresh or bottled) or apple-sauce. (2) A cereal, such as oatmeal, farina, cream of wheat, hominy or rice, slightly sweetened or salted as preferred, with the addition of top milk (top 16 ounces), or a soft boiled or poached egg with stale bread or toast. (3) A glass of milk. Note: If constipated, give the fruits one-half

hour before breakfast with water; if not, they may be given during the forenoon. Milk and raw fruit juice should under no circumstances be given at the same meal.

Dinner—(1) Broth or soup made of chicken, mutton or beef, thickened with arrowroot, split peas, rice, or with addition of the yolk of an egg or toast squares. (2) Scraped beef or white meat of chicken or broiled fish (small amount), or mashed or baked potato with fresh peas, or spinach or carrots. (3) Dessert: Apple-sauce, baked apple, rice pudding, junket, or custard.

Supper—(1) A cereal or egg (if egg is not taken with breakfast) with stale bread or toast; or bread and milk, or toast and cocoa, or bread and custard. (2) Stewed prunes or some other kind of stewed fruit.

From Three to Six Years

Breakfast—(1) Fruits: An orange, apple, pear, or stewed prunes. (2) Cereal: Oatmeal, hominy, rice, or wheat preparations, well-cooked and salted, with thin cream and sugar; or egg: soft-boiled, poached, in omelet or scrambled. (3) Milk or cocoa.

Dinner—(1) Soup: Beef, chicken, or mutton. (2) Meat: Chicken or beefsteak or roast beef or lamb chops or fish. (3) Vegetables: Spinach or carrots or string beans, peas, cauliflower tops, mashed or baked potatoes, beets or lettuce (without vinegar). Macaroni, spaghetti. Bread and butter—not fresh bread or rolls. (4) Dessert: Custard, rice, bread, or tapioca pudding, ice-cream (once a week), cornstarch pudding (chocolate or other flavor), stewed prunes or baked-apple.

Supper—(1) Milk-toast or graham crackers and milk; or a thick soup, as pea, or cream of celery with bread and butter; or a cereal and thin cream with bread and butter. (2) Stewed fruit, custard or a plain pudding; jam or jelly.

TWENTY-FIVE RULES OF HEALTH

1. When you arise in the morning throw the bedding over the foot of the bed so that the bedclothes may have a chance to air.

2. Close the window that has been open during the night if you are to dress in the same room. Otherwise it is not necessary.

3. Cleanse the teeth, especially the places that are out of sight and hard to reach.

4. If you have time, bathe all over (finishing, if not beginning, with cold water). If it is not possible to bathe all over, bathe the face, neck, and chest, and particularly the eyes, ears, and nose.

5. Clean the finger nails. This should become a fixed habit.

6. Drink a glass of water. This is a good habit to form, and it seems to aid digestion.

7. Eat breakfast at a regular hour. Eat only what agrees with you. Make an effort to be cheerful at meals.

8. Visit the toilet, if practicable, at home. Have some regular time during the day.

9. Spend as much time in the open air as possible. Create an interest in nature. Make friends with sky, birds, flowers, trees, and animals, and be attentive and true to them.

10. Be punctual in all of your duties both in and out of school.

11. Try to have a supply of fresh air wherever you are, and demand this with the same emphasis that you use in demanding sufficient heat in cold weather. Do not be afraid to say: "I need fresh air."

12. Eat punctually at noon. Take time and enjoy your meal and its effects.

13. Breathe air out-of-doors as long as possible, in walking and playing lightly.

14. Resume your duties punctually.

15. Stop work regularly and promptly.

16. Take out-of-door exercise—indoor, only when fresh

air is possible—that you enjoy and which agrees with you. If you get "sweaty" in playing, when you stop put on extra clothes or go into the house. Do not court a cold.

Be especially careful to keep your feet dry. If you cannot help getting them wet, make every effort to change your footwear, or to dry it out promptly. To take care of yourself and preserve your health is most important. It is not a cowardly thing to do. It is the most important and manly or womanly thing you can possibly do.

17. Eat your evening meal at a fixed time, and do not hurry with it nor eat too much; eat nothing that disagrees with you.

18. Spend the evenings pleasantly in ways that are in keeping with the foregoing habits.

19. Go to bed regularly at a fixed hour; make up for any irregularity one night by an earlier hour the next night.

20. If you have time, bathe all over (finishing, if not beginning, with cold water). If it is not possible to bathe all over, bathe the face, neck, and chest, and particularly the eyes, ears, and nose.

21. Drink a glass of water. This is a good habit to form, and it seems to aid digestion.

22. Visit the toilet, if practicable, at home. Have some regular time during the day.

23. Turn your underclothes wrong side out for ventilation.

24. Open the windows, or sleep out-of-doors if possible.

25. Relax your mind and body and go to sleep.

SLEEP IS A BABY'S CHIEF BUSINESS

By SYLVIA SHERWOOD

TWENTY-TWO hours of sleep out of twenty-four does not give much time for business. But sleep is the business of a baby. With a few moments for refreshments and several drowsy yawns and smiles, this is about all he has time

to do. If folks don't interfere with him he will attend to it diligently. He should never need a "pacifier" or know what it is to be "rocked."

To get in all the night-sleep he requires a baby needs to start early. By half-past five in the afternoon he should be bathed, have his back comfortingly rubbed, be put into his sleeping-bag, be made otherwise comfortable, have his supper, and straightway be off on the Poppyland Limited.

It is trying to a father who has been away all day striving to pry up money enough to make his first-born happy, to come home and always find him unconscious. He may, however, be thankful for this composure later.

Why Babies Lose Sleep

If any baby gives vocal solos when he ought to be quiet, one of the following reasons may be sought:

Perhaps he had too long-continued sleep in the afternoon.

Perhaps he was played with too much and got too excited just before it was time to put him down.

Perhaps mother rocked him ("churned" him, rather) and he demands an encore.

Perhaps there is too much light in his eyes.

Perhaps his pillow is too big.

Perhaps he does not have enough fresh air.

Perhaps he wants to be turned over. Sleeping cannot always be done thoroughly on the same side. Some babies prefer to sleep on their stomachs.

Perhaps he is too cold. Perhaps he is too hot.

Perhaps there is too much noise.

If he is a nursling, perhaps his mother's condition is the cause.

Sleeping Chart

Here is a sleep-chart that you might like to follow. It shows what several specialists believe to be the proper number of hours of rest at different ages:

To third month, 22 hours a day.

To sixth month, 20 hours.
To twelfth month, 16 hours.
Second year, 12 hours at night, 2 to 4 hours nap in the day.
Third year, 12 hours at night, 2 to 4 hours rest.
Fourth to sixth year, 12 hours at night, 1 to 3 hours rest.
Seventh to ninth year, 12 to 13 hours sleep.
Tenth to twelfth year, 11 hours.
Thirteenth to fifteenth year, 10 hours.
Sixteen and beyond, 9 or 10 hours.

Sleep-Robbery

The indulgent mother begins to rob her baby of sleep at about the time when he first begins to be reluctant to take his daily nap. She does not realize that he can relax even if he does not sleep. If he is put down in a shadowed room, and given a special bedtime toy or biscuit, he should lie contentedly each afternoon for a long while, as long nearly as he used to sleep.

Take off the outer clothing and put the loose nightgown over the underwear. Sponge the spine with warm water. The looseness and the soothing will provoke rest.

For some reason we do our best and most fancy sleeping during the first two or three hours at night. Early sleeping hours are golden. Also it is important to do the job to a nice finish in the morning. Seldom should a child be wakened. As soon as he is awake he should get up, fresh and rosy and with a morning face.

* * *

PHYSICAL TRAINING FOR THE CHILD

By HARRY WELLINGTON

DO children need exercise? Why of course they do. They perhaps need more exercise per cubic inch per minute than at any later time of life. They need it, and they get it, too. They get it because they take it. They take it naturally,

instinctively, almost continuously during the entire time that they are awake. The apt, descriptive phrase, "perpetual motion," referred to the activity of childhood, has probably been employed by the parents of every normal child ever since men have known the word perpetual.

Grown-up men and women sometimes forget the need for physical activity. But not so the younger children. With them this vital necessity for action is so urgent and impelling that they simply cannot keep still. Activity is as necessary, not merely to their happiness, but to their very existence and development, as food and drink and sleep.

They love to wrestle and run and roll about, to jump and kick, to push and pull, and particularly to engage in games of every kind which have in them an element of competition. But aside from those activities which embody the spirit of contest, their imaginations lead them to simulate the dashing and prancing of the fire department horses, to play engine, to be soldiers, Indians, or cowboys, and in various other ways to find the most profitable combinations of activity and interest. Accordingly, if they spring from parents physically sound and healthy, if their diet is wholesome and satisfactory, and they have enough fresh air and sleep, children will generally be vigorous and rugged and well-built even without any unusual attention in the way of systematic training, and especially during the first three or four years of their lives.

The Value of Specially Prescribed Exercises

At the same time, such special exercise has often been found of value in directing the activities of a child in a more definite way, and in making more perfect the development of the growing little body. In many cases it has been the means of making the body symmetrical when the lack of attention might have permitted various defects to remain, or even to be brought about when they were not there originally. Such conditions as spinal curvature, round shoulders, flat chests, weak wrists, lack of strength in the hands, weak ankles, tendencies toward flat-foot and other failings which have been observed

in such a large proportior of school children, can all be avoided by properly directed physical training in early childhood, or, if already established for some reason or other, can be corrected very easily during this early impressionable period.

In all such instances special and systematic exercise will be necessary. And besides these there are other children of what we might call a studious nature, who should really be encouraged to take a little more exercise than they naturally would, especially after reaching the age where they are able to read, when they may be inclined to spend too much time engaged in poring over interesting books.

A fairly good general rule to follow is that when a child is naturally very energetic and full of action, running, wrestling, fighting, and moving all the time, there is usually no need of special training. But the child who plays in a very quiet way, who pores over picture cards and Mother Goose books, or later over other books, who limits his activities to playing with blocks and the like, who does not naturally turn to running and romping and striving to raise the roof with his noise, will invariably be benefited by special systematic exercise. Such a child really needs inducements in the direction of physical activity, and should be encouraged by his parents to join them in such forms of play as will strengthen and develop his body.

Among the girls, those who seem chiefly interested in playing with dolls and little tea-sets, games which are almost entirely mental in their interest and which require little physical action, need to be encouraged to take exercise of a fairly vigorous nature, and to that end outdoor sports and exercises of all sorts should be made interesting and agreeable. There is another type of girls who like to play with the boys and who play very much like the boys, who love to climb trees and fences, scuffle and wrestle, dance and run, the kind that have so often been referred to under the name of "tom-boys," and it may be said that girls of this type, so long as they continue their activities along these lines, need not be encouraged to exercise. Their natural impulses will take good care of their bodily needs in this respect.

Special Classes of Children Who Need Special Exercise

A class of children who particularly need physical training, and who should be encouraged to exercise and to spend their time in the open air, is that very large class that seem naturally inclined to be sickly. Sometimes, of course, the trouble lies largely in improper feeding and the fact that the general care has been at fault, but there are many of these who seem to have less innate constitutional strength and who are therefore likely to be delicate unless they have the right environment and proper training. Children who are thin and pale, who are subject to adenoids and swollen tonsils, whose lungs seem to be weak and who catch cold readily, or who are subject to digestive and bowel disturbances, these especially should be encouraged to spend their time at play in the open air, and at games which require considerable action rather than at those which chiefly employ the mind.

A very important class to consider includes those children of a marked nervous temperament, who are inclined to be excitable and who may on occasion develop hysterical tendencies. These children are often found among those who like to stay indoors and play with their picture books. All nervous children should be discouraged in mental pastimes and encouraged in those of a more active physical nature so as to build up robust bodies to balance their too sensitive nervous organization. It is even well to allow these children to start going to school later than the average, for the strain of school life is always hard on them, and they will usually learn so fast that they will quickly catch up, if starting late.

Those who are inclined to have trouble with their eyes, which is a difficulty rapidly increasing among the very young children of the present time, should be kept away from books, pictures, and the like. Their eyes are better adapted to large moving objects, not too close, and kindergarten work, excellent as it is in some ways, together with all attempts at learning to read early, and the first years at school all require too fine and close concentration of sight, with a tendency to cause myopia. Outdoor play, with wagons, large balls, shovels and

other digging implements and the like may be especially recommended for such children.

Some Simple Exercises for the Little Ones

Between the ages of one to four years, as we have suggested, most children need little encouragement in the way of activity, but those who seem backward or inclined to be quiet will enter into play-stunts with great avidity. Playing bear on hands and knees will be great fun, allowing the child to be bear and to chase the parent. Lifting up by the fingers, lifting by one foot and one hand and all exercises of a similar character are very good at this age.

There should be no desire to make a circus performer of the youngster. He need not be an acrobat. And it is always well to avoid any dangerous feats such as throwing high in the air, tossing up for aërial somersaults, and the like, not merely because these are dangerous but also because they are exciting and inclined to be injurious to the nervous system. But stunts of the more simple type, in which father and child may coöperate, will usually prove to be splendid training for the youngster and also good all-around exercise for the father.

Exercises Recommended for School Children

Between the ages of five and eight the play stunts can be continued, though many other forms of exercises may be added —such as handicap racing or running games, in which either parents or other children may take part, and if there are two or more children not far apart in their ages, in little contests of various kinds. Even boxing and wrestling may be taken up at this time. At about this age, too, the children may be given light wooden dumb-bells or wands, and will be able to profit by regular exercise drills and systematic training, with movements similar to those employed in any gymnasium. Such training is, of course, only desirable in those classes of children mentioned above, who need to be induced to exercise. It often happens that children who are active enough during the

first three or four years take too much interest in books and dolls and indoor interests at this age. Boys will readily take to ball playing and the like, while girls, at this age, will enjoy rope skipping and will eagerly take to pretty little dances, especially the national folk-dances.

Simple Apparatus That May Be Bought for Home Use

It is not necessary or perhaps always desirable that a pair of children should have boxing gloves and be taught to box, but if they take to it readily and enjoy it, it will afford them a tremendous amount of wholesome exercise. Wrestling, particularly, is a beneficial sport, providing the young contesting parties are both fairly rugged and fairly well matched in strength. Wrestling is at its best in the summer-time, upon a smooth plot of soft grass, although it is just as much fun in deep snow in the winter, if the children are dressed for rolling in it. The simpler forms of tumbling, such as any child can learn, are also best done on the grass, but it is better not to attempt to teach them such vigorous and difficult feats as handsprings and somersaults in the air, even though the parent assists in the latter. Only the rolling somersault should be tried by young children, and they should learn to depend upon their own strength chiefly in all that they do.

If one lives where he has enough ground around the house, a little apparatus in the back yard may be useful in encouraging exercise and at the same time in providing the means for it. A horizontal bar or parallel bars of convenient height for the children may be improvised by anyone who is handy about the making of things, but aside from these a pair of swinging rings or a trapeze would offer the most simple and satisfactory form of apparatus. The young folks should be cautioned against attempting feats too difficult and dangerous, or against trying to become "performers." They should simply "play" upon the apparatus in such a way as to get the most fun out of it.

The question of clothing for girls at this age is a matter to be considered, for they should have such attire as will permit

them to engage in all of the vigorous pastimes which their brothers enjoy, if they feel so inclined. Strong, serviceable fabrics, of colors that are not spoiled by a touch of dust, are recommended, and if the girl wishes to climb a tree, play ball, or engage in a tug-of-war, so much the better for her.

Exercises for the Older Boys and Girls

Between the ages of nine to twelve the activities of the preceding few years may be continued, but enlarged upon. At this time the girls can take up more difficult dances if they are interested, and both boys and girls can advantageously take up track and field athletics, not to carry them too far, but to learn good control of their bodies and to get the most possible enjoyment out of such games. The object should be fun, rather than to win in competition, and all such sports should be regulated by handicaps which place the contestants on even terms. At this age, also, gymnastic work on the apparatus may be taken more seriously, and the children can approach some of the exercises done by older persons. Roller-skating may be recommended highly, along with ice-skating in winter. All boyhood sports are keenly appreciated at this time.

FATIGUE AND MORALS

By SPENCER BLISS

MORE children get spanked for being tired than for any other one reason. And yet fatigue is not a sin but a disease. The infection is not of the Devil but of a poison.

The physical signs are not hard to detect. In babies, clenched fists held close to sleepy eyes and an irritated cry. In older children, tensity of the muscles, restless walking around, irritability, and the mood of discouragement.

With young people fatigue may be discovered not so much by symptoms as by its effects.

Symptoms of Fatigue

Fatigue interferes with the will to accomplish any vigorous action. The mind gets tired as the body does. We think it strange that our children never seem to show weariness at play, but only when they are asked to work. We forget that we seldom ask them to work until after they have become exhausted by play. I have seen a child too tired to undertake anything new, even getting off his clothes.

Fatigue makes the child unable to do any fine work. He stumbles when he walks. He spills whatever he carries. Whatever he tries to mend, breaks.

Fatigue makes the child unable to focus attention. He roams about the house because he is literally too tired to sit still. He does not notice when he is called, and he at once forgets what he is told. We know that a child is often too tired to start anything, but it is equally true that he may become too tired to stop.

The fatigued child is not easily pleased. He teases others apparently because he enjoys discomfort. He craves an argument, and he does not intend to become convinced.

Some Causes

This fact suggests where to look for the cause. He has not been abused, though he thinks so. He has not failed, though he asserts he can never succeed. He is not unloved, though he is not lovable. So do not look for a mental cause, but a physical one. Don't listen to his tongue, look at it.

Just now it may be the heat. It may be bad air. It may be broken sleep or rest. It may be insufficient sleep. In summer-time it is often the lack of a rest-space just after the noonday meal. It may be due to drudgery, even of play. It may be because of uneven growth. Perhaps he has "growing pains."

Treat fatigue like an illness. Don't whip him. Don't feed him. Give him rest.

Remedies

Often the difficulty is to get a tired child to take rest, for he feels restless. Such children often have formed the habit of keying themselves up with tea and coffee or with those popular soda-fountain beverages that are the equivalent. They are doped as well as tired. They do not welcome a nap or an early bedtime.

It is a bit discouraging to find a young person in such a state at the close of a so-called vacation. Yet school-teachers frequently testify that it takes the first month of school in the fall to help some of their pupils get over their summers.

The fatigued person usually welcomes solitude when he does not care to sleep. He is glad to have people kept off him. Suppose, without any special explanation for doing so, you give your cantankerous son the spare-room for a little while. Tell the "nervous" daughter that you would like to have her consider herself your "guest" the next two weeks. The seclusion will be beneficial. Trying to be considerate "company" will do the rest.

EUGENICS

By G. STANLEY HALL

EUGENICS may be roughly described as the science and the art of breeding applied to man, whom we have shamefully neglected, but which we have long applied to plants and animals. "We can breed cattle, but not men." If heredity is the most precious kind of wealth and worth, more important than education or even environment, then eugenics is larger than pedagogy, religion, and all other culture influences combined. At any rate, no one questions the importance of being born not only without moral or physical taint but of healthy, vigorous, and upright parents and grandparents.

Teaching Sex—By Whom?—How?—How Early?

As to teaching sex, the Mannheim International Congress and all the prophylactic societies agree that sex should be taught in week-day and Sunday schools, that there is tragic ignorance and misinformation, and that the instruction should come early. This, the statistics, now a body of literature by itself concerning secret vice, sex diseases among young people and men's colleges, appallingly show we must provide. The only open questions are now by whom these topics shall be taught—whether by parents, teachers, or doctors; and how, whether directly or indirectly; and how early, whether in the upper grammar grades or later. The answer to these three questions, when a mature consensus is reached, will, I think, run somewhat as follows:

(a) By whom? By the physicians, with their horrid array, only to individuals in special need. Most physicians know very little indeed of the practical psychology, pedagogy, or hygiene of sex. These topics are not in the medical curriculum and even venereal diseases are little stressed in medical schools. Again, the medical code is a standing menace to the public health, in regard to these infectious diseases, as it is not in reference to any others that are contagious. This teaching should be given by parents if possible, especially by mothers to daughters; but only a very few parents are competent and most of the wisest fathers find that sex shame makes it hard to speak out plainly enough to their adolescent sons. Hence it is up to the teacher and the clergyman in a large majority of cases to enlarge their function and fit themselves to be guides of the rising generation.

(b) How should sex be taught? Briefly and concisely and not by books of many pages; some of it by printed matter in the form of leaflets with condensed information such as are now procurable from half a score of societies that have provided them. This should be supplemented by personal counsel upon individual needs; by seizing opportunities and openings as they arise in a confessional way, and on the basis of relations of friendship between older and younger people,

such as *e.g.*, the Big Brother Movement affords; by advisers and mentors, godfathers and godmothers, and lay or accessory parents.

Curiosity should be watched for as it arises and fed but not anticipated. Young people should be told of their origin in the mother's body but not at first of the paternal function. Where babies come from is often the theme of long and neuroticizing secret quest on the part of children, and if given at the right moment a little information satisfies for the time and may prevent not only undue tension but hypertrophy of sex interest and bring children some immunity from the mass of infectious obscenities in their midst. Nature and growth rub out the very memory of these things for us, so that adults have no conception of the eagerness of children about these topics nor do they realize how briefly and concisely all that is needed may be told in a way to make it sink deep forever. Once is enough, like a word to the wise, and no examination is necessary to make it stick.

Flowers, cross-fertilization, and the romance of plant-life tell much, especially to girls, but this is not enough for them and still less would it suffice for boys, who need lessons from animal breeding. Such knowledge must be given very plainly or unmistakably, but without self-consciousness on the part of the teacher.

Self-abuse must be spoken of, at first as chiefly a dirty habit, and the scare-element, which makes it the cause of all sorts of most baleful consequences, should be vastly reduced, both because terror is so liable and also because it is not true. Bad as it is, its evils have often been preposterously and disastrously magnified. Then there should always be some class instruction, mostly to each sex by itself, for the needs and also the capacities of boys and girls differ greatly here.

Both, however, can be told of their inheritance from parents, grandparents, etc., as we go back to a host of ancestors to whose virtues we owe all that is good in us. They can also be told of the supreme duty of transmitting the sacred torch of life undimmed to the future as the highest point of honor and loyalty to the countless generations that will throng

this earth long after we and they are all dead *in sæcula sæculorum.* Boys can be told of the respect they owe their mothers and sisters and all other boys' mothers and sisters, and girls of their duty to their person, especially when periodicity is seeking to establish itself, and also of the danger and unmaidenliness of granting liberties to those of the other sex whose regard they wish to hold, and that the attention of no young man is really worthy or permanent which cannot be held by means that do not compromise self-respect.

(c) As to how early: I reply we have no right nowadays to let any boy or girl leave school satisfying the laws of attendance without some essential information on these vital themes and a series of at least occasional talks should go on through the high school and into college. Otherwise our youth are not forewarned and forearmed against the most insistent and insidious of all temptations.

Sex Hygiene and Regimen

Sex hygiene and regimen is twofold, of the body and of the mind. If both are sluggish, idle, unoccupied, sex is so imperious that it tends to push to the front and possess both, and may easily come to dominate interest, especially through the adolescent decade. It may even sweep everything before it, breaking through better knowledge, prudence, shame, honor, decency, and defy conscience and religion. Hence no amount of knowledge, however fit, adequate, and timely, is enough. We have only begun our duty to the young when we have instructed them.

What more is needed? I reply, First and foremost, absorbing occupation. For the body, active, healthful, daily exercise to the point of normal fatigue, and for the mind interests of every worthy sort, intellectual, social, esthetic, vocational, religious. Every healthful zest and activity makes directly for sexual hygiene. The boy who loves exercise and can abandon himself to it, whether it be work or play; who keeps his muscle, digestion, complexion, up to concert pitch; who cavorts eagerly with good companions and lives out of

doors; who roughs it occasionally and gets close to nature; who really wants to know something about many things and much about something; who is curious about autos, kites, flying machines; who really and actively cares about science, art, invention, business, trade; who is ambitious to excel—such a boy may once and may repeatedly fall into sexual error and not live up to the standards set for him by maiden aunts, but will probably come out all right and become a good husband and father, as every boy should early plan to be. On the other hand, merely mechanical routine; sedentary, indoors occupations; the diathesis of living from hand to mouth without thought of the future, indolence, lack of vital interest, these make the soul in which every sort of sex perversion and aberration flourishes.

But even this is not enough. There must be active cultivation of specific sentiments and ideals. First of all of honor, which, pagan though it be in origin, I believe to be more effective as a preventive of error in this field than even conscience itself. For what is honor, of late so much discussed? I believe it bottoms on, and is essentially fidelity to, the interests of the unborn. It means an idea of conduct and life which realizes that the transmission of life is the supremest of all human functions, conditioning about everything else, that it is the center of the most and best faculties and the touchstone of the other virtues, and gives on the whole the best and loftiest standards by which the real value of individuals can be judged. Those who are in all respects the best fathers, the eugenists of Europe would constitute a new order of nobility, lords, knights, barons, and princes of the truest, bluest blood of the nation. Some would even endow the choicest parenthood and pay bonuses, if needed, for well-born babies, thus making the bearing and rearing of superior and of many children a lucrative vocation rewarded by the state.

This is well. Nor is this all. They would have positions in business and government employ given by preference, other things being somewhere nearly equal, to those having most and best children and would consider this in all questions of

advancement, whether in place or pay. Some firms in Germany, where the birth rate is declining, as it is in nearly every country in Europe save Russia (when the world never so wanted men for its colonies, armies, industries), have actually put these principles into practice. In the Orient nearly every woman is bearing children during about all her fecund lifetime, while in the West, according to Ehrenfels, only about two-thirds of their child-bearing capacity is utilized. This fact is the root of the yellow and Oriental peril, for the future belongs to those people who bear most and best children and bring them to fullest maturity. They will in the end wield all the accumulated resources of civilization and infertile races will fade before them. Thus children are the most precious of all our national resources, which in these days of their conservation we ought chiefly to consider.

WHAT FATHERS SHOULD TELL THEIR SONS

By DELLA THOMPSON LUTES

The Eugenics of Fatherhood

ARE you allowing *your* boys to grow into manhood under the popular fallacy that it is a part of their development to "sow wild oats"?

You know, as most men learn some time or other, that there are two diseases which are a result of this "sowing" process. You know that the name of one disease is gonorrhea, and the other syphilis. Perhaps you were told that the latter was dangerous and the former practically harmless, "no worse than a bad cold."

Does this unvarnished statement of a subject which you, as young men, spoke of only in secret places, shock some

hidebound tradition of your teaching that "such things" should not be spoken of—hardly given open thought to? Then, perhaps, shocked into activity of mind, you may be aroused into still greater activity, an activity that will take the form of helping your sons to avoid the pitfalls which proved traps for some of you.

No evil can ever be stamped out by concealing it. A bad sore can't be healed by covering it with court-plaster. We must face the fact that our very nation stands in danger of decay through a vile disease, more infectious than leprosy and more repulsive and deadly in its results.

"The Black Plague"

Venereal diseases are commoner than any other disease, and far more disastrous, so common that in many States every physician is obliged by law to carry in his pocket some preventive—some solution to drop in the new-born baby's eyes for the purpose of preventing blindness from infection by gonorrhea.

Do you know that an enormous percentage of the blindness of infants is due to gonorrheal infection; that more than half of the children who inhabit asylums for the blind are victims of this disease, a part—only a part—of the harvest of the "wild-oat" field? Do you know that, according to the best authorities on diseases of women, more than 80 per cent. of all diseases peculiar to women, and 75 per cent. of all operations performed on women, are due to like infection?

Physicians are beginning to realize that secrecy with regard to this hideous state of affairs can no longer be maintained. They are beginning to tell things, to write books out of their experience, and it does not make pleasant reading. If you want to try it, get "Wild Oats," by James Oppenheim, M.D., or "Never Told Tales," by William J. Robinson, M.D., or send to the American Social Hygiene Society of New York for literature. You won't enjoy the reading, but you'll be wiser and feel more like doing something.

Vice Not Necessary

Boys and young men do *not* have to "sow wild oats." They do not have to go on periodical "sprees" and end up in a drunken debauch in some house of prostitution in order to announce to a careless world that they have entered upon the stage of manhood.

Teach your boys to save their energy, not to spend it. Athletes can't afford to go on "sprees." Neither do they want to. Their training takes care of the superfluous energy. Father, encourage your boy in outdoor sports, athletics, exercise, *work*. Let him get tired, "good and tired," so that he'll be glad to go to bed at night and will sleep healthily. And above all, be a friend to him—a boy with him, a Big Brother. Be interested in the things he is interested in. Don't forget the fun there is in baseball and fishing, just because you haven't had time for these in the last ten years. *Take* time for them. It's worth while to become your boy's chum. You don't need to preach to him nor at him. Just be a healthy-minded, clean, normal *man,* who has learned to control himself, and the boy will follow after. Boys do like their fathers to be something to look up to, and it rather looks as if a man owes that to the boy he has brought into the world without asking his permission, doesn't it?

Don't Rebuke His Questions

Do you remember when your boy was a little chap, how, when you took him out walking on Sunday morning, he used to ask you all sorts of questions?

"Papa, who made the daisies?" "Say, daddy, what does the butterfly stand on the flowers for?" "Are there father-birds and mother-birds?"

Yes, he *began* all right, but you hushed him up. When he started in to talk about fathers and mothers and babies you appeared conscious and embarrassed and silly, and he saw it—bright little chap he was—and in his clever mind decided to say nothing more on that subject to *you;* he would, neverthe-

less, listen with both little pitcher-ears wide open wherever mention might be made of family life in other directions.

He did. You did. They all do. On almost the first day of school some "other boy" takes the uninitiated out behind the schoolhouse and "tells him something." Shows him "pictures," rude, obscene hieroglyphics, and warns him "not to tell." Then the note-writing begins—between both boys and girls. Patent medicine "ads" are smuggled into the desk, particularly those treating of "female diseases." Perhaps some of these, or the notes, are found in the boy's pocket. Then, added to the first mistake of not answering the boy's questions honestly and with as much clearness of presented truth as the parent is capable of, he makes another. Instead of taking the boy off for a walk, getting under the skin of his confidence with intimate talk about baseball and football and all the other things the lad is interested in, and so leading tenderly up to the vital subject until he can say, "Well, son, I suppose there are a good many things about this old life troubling you; let's see if I can help you any," he gives him a raking over about finding nasty stuff around, and tells him with great bluster: "Remember, you're not to let me find any more of the kind, sir!"

The Boy Will Find Out

The boy won't—if he can help it. Moreover, he will feel resentment, and a certain contempt for the "old man." He's more convinced than ever that there's something about it that isn't just all it ought to be, and, with true human nature, is more fully determined to know what it is. The boy doesn't realize that it's his own intelligence demanding proper knowledge concerning his own body and the bodies of others of his kind; he just knows he wants to know something, and sets about finding out. Denied legitimate sources, he is driven to seeking wherever he may find. Unfortunately there are more people with a perverted view of sex-relations and sex organs than with a healthy view. Therefore the boy finds companions who explain to him in vile detail the relations of the sexes. He finds books and pictures whose sole object is to

rouse the sleeping dog of passion. And when the beast is wakened, and the boy has been taught no self-control or need of it, he sneaks off into some corner for satisfaction.

He May Learn From Vile Sources

And so young girls "get into trouble"; boys are driven from home; disease is contracted; and through it all to whom can the poor, distracted youth go for counsel or comfort or advice? Not to his father, of course, for the "old man" turned him down at the very beginning. He knows there's nothing there. Sometimes he has to marry before he's old enough to know one quality of womanhood from another. Sometimes he runs away and leaves the girl to her fate—hears afterward, perhaps, of her death, and so goes skulking all his life over the earth with the feeling of a murderer in his heart.

If he contracts a venereal disease, as he's pretty much bound to do in some furrow or other of his "wild-oat" field, he hunts up the advertisements of quack doctors. He doesn't know they're quacks, but they always are. The other kind don't advertise. He doesn't dare go to the family physician—judging him by the "old man," he wouldn't be apt to help a fellow, or if he did he might "squeal"—so the boy sneaks into one of the fake offices and shamefacedly, or with outward bravado, confesses his trouble. And the old devil laughs and pokes him in the ribs, jokes vulgarly with him, tells him he is a "man" now and he'll be all right in a few days. Then he gives him a bottle of "dope" which may help him and may not. He says, "Don't burn your fingers again," and sends him out feeling quite a hero. Much like the ordinary man—who visits such places. But the boy hasn't learned anything that's going to make him respect his own manhood, or teach him to regard womanhood any more highly.

His Past Comes Back

After a while he marries. And he's very happy—except that he wishes he hadn't done some of those things that seemed

so smart and manly a while before. She's so pure and sweet, and she believes in him so! He couldn't tell her. Why, it would grieve her to death. So he entombs that past and shuts the door of the tomb. But somehow the door keeps swinging open, and unpleasant whiffs from the charnel house of memory taint the domestic atmosphere. Now he feels some resentment, and says, "*Why* didn't someone tell me not to?" But when his own boy comes along, ten to one he'll make the same mistake his father did.

If his own boy ever comes along! Sometimes the little chap's feet gets snared in the "wild oats" of his father's sowing, and his tiny body never finds its way out of that lodged and tangled field.

The Bride Suffers

While yet the honeymoon is sweet the young wife falls ill. Low fever, lassitude, pains in abdomen and reproductive organs. They call in a physician. He knows at a glance, but he doesn't tell. It's rather late to tell. If the young man had gone to *him* when he went to that other, he'd have told him something then. He'd have told him not to marry for a year, and not then, unless upon severe examination he could be given a "clean bill of health."

The doctor gives the young wife local treatments for a while, and then he tells them that only an operation will save her life. So they operate and the young husband walks up and down, up and down outside, fearing the result, but not dreaming that this trouble is part of the harvest of his sowing. They remove all the organs of reproduction, all that made her a *woman*, all the possibilities of her motherhood, and set her again on the road of life, shorn of her glory, stripped of her divine privilege, robbed of all she holds most precious. Perhaps she regains her health, perhaps she is assigned to lifelong invalidism, or perhaps she dies.

And this is only one ending of the story. The tale of "Wild Oats" has many endings and diverse. Sometimes one miscarriage follows another until the woman is a physical and nervous wreck, and the father a disappointed, discouraged

man, while usually both are ignorant of the fact that he alone is to blame. Often the woman is made sterile and no offspring blesses the union; for the majority of cases of sterility in both man and woman are due to gonorrheal infection.

Sometimes the child comes. Blind, maybe; or saved from that by a wise doctor's precaution, develops the disease in another form later on.

That "Harmless" Disease

Gonorrhea has been accepted, lightly *accepted,* by men in all walks of life, as a part of the initiatory process of developing manhood. It has also been called, even by physicians, a "harmless" disease.

Now physicians, more conscientious, more scientifically alive to the situation, are raising their voices in a mighty protest against this same "harmless" disease, which is known to be productive of sterility, blindness, heart-disease, miscarriages, disease of reproductive organs, death as well.

In Germany there are 30,000 blind, caused by gonorrheal infection; and with the best skill of German science used at the very outset, at the birth of the babe, there is, according to Dr. R. N. Willson, an annual crop of 600 cases of blindness due to this "harmless" disease. Dr. Willson also states that one-half of the population of Europe is gonorrheally infected! Three thousand cases of venereal disease, says Dr. Howard A. Kelly, of Baltimore, are reported for one year in New York City alone.

This particular "harmless" disease is infectious not only by direct contact, but from towels, bedding, toilets, public bathing-places. Children have become infected by sleeping in the bed where a diseased person has slept.

Young Boys Are Infected

Boys as young as fourteen and fifteen, because of their own ignorance, often fall into the hands of some vicious person and become infected. A letter came to my desk just the

other day from a distracted mother whose fifteen-year-old boy had been running with a "wild set," and had contracted this disease. "We have never talked with him about such things," she writes. "I didn't know how, and his father said he'd have to learn as all boys do. But now," she adds, "his father is so angry he threatens to turn him out. What shall I do?"

It's rather late to tell them what to do, except to keep the boy at home and help him to patch up his broken, maimed manhood. The thing they should have done was left undone some precious years ago.

So much for this "harmless" disease which, however, has been demonstrated by such great scientists as Noeggerath, Neisser, and others to be almost as terrible in its effects as syphilis itself.

An Ancient Scourge

Syphilis is possibly more subjective to curative treatment than gonorrhea, as recent scientific demonstrations have proved. Three years, however, is the least time given in which to effect a cure. And many a man who has been taught neither self-control, regard for womanhood, nor the results and ravages of this terrible malady, disregards the warning of his physician, marries, and inflicts upon wife and children a disease more hideous than leprosy. That science may have discovered a remedy which with time and patience will effect a cure for this most noxious disease, ought in no way to give encouragement to carelessness.

Locomotor ataxia, paralysis (especially in men under forty), insanity, feeble-mindedness, epilepsy, blindness, are in a majority of cases traceable to this disease and its near relative, gonorrhea.

Does White Slavery Help?

Such a plague as this we have with us. Now, what are we to do about it? It is of small use to give insight into an appalling condition unless we suggest a remedy. That something *must* be done, the whole world of thinkers is aware;

else we shall go the way of other nations which have fallen a prey to immorality, debauchery, and disease.

Our boys and young men have been taught by tradition that their elementary desires must be satisfied. Therefore women have been provided as a means. As a result, our land is infested with disease-ridden creatures, thousands of them in every city, peddling their iniquity and vileness. Young girls are sacrificed, and a regular traffic in innocent girlhood has sprung up to supply the demand (for the life of a prostitute is short), until we have the "white slave" trade, a menace to our daughters and our homes.

There is call to action. The men of America must rouse themselves to throttle this monster which is threatening the lives of our women and children and the safety of our land.

What You Can Do

Men, what can you do? You can make laws and enforce them, for one thing. You can form public opinion, which is the man behind the gun of legislation. You can clean your own town from iniquitous places and people, which is one of the first steps; and you can *begin* (where all reform as well as all charity begins) to teach the truths of these things in your own homes.

If you have no children, or if your children are grown and gone, you can give time and energy to the public. Stir your townspeople. Call your townsmen together and get someone to talk to them, telling them some of the facts you have learned here, someone with authority and dignity of calling, who will treat the subject plainly, boldly, with simple candor and wholesomeness.

Abolish your saloons and substitute something better. You can't take a rattle-box or a pacifier away from a baby, and give him nothing else, without his yelling and getting something else—or the same thing back—if he can. And men who depend upon saloons are babies—more or less. They are men without sufficient character and self-control to stand alone, unsupported by some "pacifier." So give them something bet-

ter than a saloon. Give them a *clean* place where they can play pool and cards—for these are the things they are used to and part of the inducement for visiting saloons—plenty of light, warmth, hot coffee and a sandwich for a nickel, reading-matter and music.

A good many men go to a saloon because their homes are uncomfortable and their wives poor cooks. The women need educating, and that is a feature of this work of uplifting humanity in which women who are educated should take a more active part.

Play Fights Vice

Make play-places in your town. People *need* play. They don't get enough of it. Make parks and tennis-courts and baseball grounds and golf grounds out of your unworked property. See that there are public drinking-fountains, with *no drinking-cups* from which your own little girl may drink the next minute after some dirty tramp, but let them be the sanitary bubbling or pressure fountains. Provide free lectures, entertainments, and music at your schoolhouses; that's what schoolhouses are for, to educate the people, all the people—not just the youngsters; and do not make those things so "high-class" that the common people won't go. There's iniquity enough among the "better people," Heaven knows, and they need help as badly as anyone; but never shut the poorer classes from the good things. Often there's better material for helpful work among the so-called "lower classes" than in the "upper crust."

Look at your tenement districts and see how your poor are housed; whether the conditions are sanitary; how the people are living; whether there is reasonable rooming capacity, or whether three children sleep in one bed.

Don't Condemn the Girls

See what kind of wages are paid the girls in your town. Much of the downfall of girls is due to low wages. Girls listen to the voice of the tempter for many reasons; one of

them is vanity, and another is necessity. Girls *like* to be clothed prettily and they *have* to be clothed decently in order to hold a job. But often there is a mother or sister to support and the wages will not do both. So for the clothes—well, there are lots of men willing to *clothe* a girl.

But in all your work of trying to eliminate prostitution and disease, drunkenness and debauchery, remember that women would not be prostitutes if men did not demand it. Do not condemn the woman alone. Condemn the man who is responsible for her being what she is, and with every breath in your body condemn the teaching which has made prostitution common.

Don't drive the prostitutes out of your town to let them settle down in some other corner, and let the men who have patronized them go free. When you "raid" take the men and shut them up somewhere and teach them something. Then provide a House of Refuge for your poor depleted womanhood, give the "unfortunates" work to do, and let them grow, under wise and tender instruction and sympathy, back into something like a normal condition.

And above all, begin in your own homes, in your Y. M. C. A., in your Sunday-school classes, in your churches, and with groups of boys, your own and those of your neighbor (who perhaps hasn't got his eyes open yet) to prevent the supply for these houses of prostitution. If the *home* work is done systematically and thoroughly for a few generations, there won't be any reason for these nests of iniquity. Cut out the *demand* for prostitution, and the diseases will disappear.

Do Your Own Share

Do not be satisfied with the reading of this appeal. Prepare yourself in every possible way for a part in this work. As fathers of sons, you have a mighty responsibility resting upon you. You, sir, have no *right* to let that boy of yours grow up ignorant of the uses and functions of his own body or the evils he may fall into because of ignorance. He is

taught physiology and hygiene in school, but as yet the schools do not touch upon *this* subject. They have got to, though, if the parents do not.

To be sure, you were not taught, but you wish you had been. Every right-minded man does. He regrets with all his heart the mistakes of his youth, and he'd give pretty nearly anything for a clean memory.

It has been demonstrated beyond doubt by scientists, physicians, and athletic trainers that the man who conserves his energy is stronger, healthier, clearer-headed, better controlled and balanced than the man who believes sexual expression to be necessary and acts accordingly. It is quite as possible for a boy to keep himself pure and clean as it is for a girl, and every woman has just as good a right to expect an unsullied past in her husband as he has to expect it of the woman.

Get Next to Your Boy

Father, teach this to your boys. If you have little chaps you are fortunate, for you can *keep* the confidence of a child from infancy up more easily than you can gain it afterward. Accept *all* confidences from your children gladly and gratefully, whether concerning a game of hop-scotch or the most vital phases of life. Only so can you get into their hearts and become their friend and adviser. The most helpful instruction in later years can only come from close intimacy all along. And you must grow with the child. Not having been properly taught yourself, and yet realizing the necessity of such teaching, you must follow where he leads, preparing yourself by the way.

And you must not only study, but *be*. You must live the kind of life you would like your boy to live. You owe him that. Give him a square deal.

Don't Shirk This Obligation

And you must pay the debt yourself. You can't shift it to the teacher or the preacher. They're all right in their way

—or they ought to be—but they're not the ones to be admitted to the intimacies of your boy's life. That's your place. And the better you do your part the more satisfactorily can they do theirs.

If your boys are yet little, be a boy with them. Talk with them, walk with them, play with them; answer every question they ask—every question that has a genuine desire for information behind it—just as truthfully and plainly as you can. And when you can't, tell them you can't, but that you'll look into it and answer them the next day.

If they ask you whether there are father-birds and mother-birds, for pity's sake realize that here is one of the big opportunities, and explain to them that there are fathers and mothers and children in every form of life, that the family life is everywhere represented, and everywhere divine.

Parenthood Is Sacred

Help them to grasp the belief that in our creative faculties we are divine, like the God who created man, and that these faculties are a gift to be held sacred. Teach from infancy the father-mother-child plan; the power of reproduction, and its different ways; show them the pollen of the flowers and teach them how bird, bee, and butterfly help in the reproduction of flowers and plants by carrying this pollen; talk to them about birds and the mating and nesting times; let them have pet rabbits, cats, or other live creatures, and teach them to care for and be tenderly protective of the mother animal. Teach them everywhere reverence for motherhood, and when they are men they will not regard womanhood lightly, nor bring grief upon the heart of either wife, sweetheart, or mother.

Beware what books and pamphlets you put into the hands of your boys to read. Read, digest, and sift everything first for yourself, then give to them the best literature, that most likely to awaken reverent thought upon this vital subject, and least likely to arouse sensuality.

Three Boy-Periods

Teaching the facts of life cannot be done all at once. If you tell everything early there will be much that your boy will not understand or need and much that he will forget.

There is a general unanimity of agreement among those who have studied the matter, that there are three periods of boyhood, each of which has its own individual characteristics. These are, roughly speaking, the years before eight, the years between nine and fourteen, and the years after fifteen; or the primary years, the grammar-school years, and the high-school years. So far as the need of information is concerned, they are two rather than three. That is, the first two periods, or the years before the sex nature awakens, are the years of general preparation, while the adolescent years are the years when the matter is a personal problem. Dr. Ira S. Wile names these periods as follows: the age of mythology, the age of chivalry, and the age of civic awakening. These distinctions are excellent. As to the approach appropriate to each of these periods, the boy in the first period needs facts; in the second period, a wholesome development of his emotions and imagination; and in the third, self-control. It is generally agreed that the proper person to guide or discipline the boy during the first period is his mother, during the second, his mother and father, and during the third, his father.

Back Mother Up

Still no real man wants to leave this important and in some ways unpleasant duty wholly to his wife. He ought to be on hand at all times when there is any difficulty, so that mother can say confidently to the boy, "We'll ask father—he knows." Then you need to make a few suggestions as to the care of the body that might not occur to a woman.

You should be satisfied very early that the child's private parts are in a normal condition. Tightness of the foreskin is an indication for circumcision, an operation so harmless that many parents and some entire races always have it performed

soon after birth. The result is to keep the organ clean and unirritated, to lessen the temptation to self-handling, to reduce later the frequency of seminal losses, and to temper the sensual nature.

The child should be shown early how to retract the foreskin and cleanse the parts at the bath and told that they should not be handled for any other purpose. All children should, for reasons of health and comfort, sleep alone, also that they may not learn to meddle with each other. They should be told to treat with scorn and fury anyone who suggests such an act.

On Starting School

As to the viewpoint which a man would take in presenting this matter to a little boy, we may be guided by what William Byron Forbush says in his discussion of the subject in "The Boy Problem in the Home."

"Some explanation of the origins and renewal of life should be made to all children, at least before they begin to go to school. The occasion would better be in answer to some inevitable question, stimulated perhaps by observation in the farmyard or in the human family life, or by some attempt at revelation by a playmate. The very best of all opportunities that comes, apart from the child's own suggestion, is when a new baby is expected in the home or neighborhood.

To the Young Boy

"We may suppose that by this time most parents are agreed that 'the stork story' and 'the doctor story' are unnecessary. Even if any allegory is desirable during the first five years, one much more beautiful and fitting may be drawn from the nest or the cradle than from the bird. Neither, according to the author's conviction, is it necessary now to make the long and devious explanation by way of the plant and animal world. I am sure we do it more because we are shy than because the method is helpful. In some ways, it seems more important to teach the difference rather than the similarity

between man and animals, for there will come a time when we shall want the boy to know that with animals a normal sex life is an instinct, but with men it is an achievement. We do not wish to encourage the idea that they are to act like the animals.

"Yet for the present, the 'farmyard method' and the flower-garden method are useful as *supports* for the human story. True though it is that 'all life comes from the egg,' how much more simple it is to teach at once that all human life comes from parents. And why not tell little children immediately that *mothers are the life-bearers,* and that the little child himself was carried in a nest in his mother's body close under her heart and was born into the world, as all little ones are, through the gates of birth?

"Soon after the mother has given this fact, the father ought to take the child into his arms and tell the boy how long it was and how hard and how perilous for the dear mother, and that he owes her his best love always, since his life in this beautiful world was given by hers and at the risk of hers. After this, the universality of birth in the animal world may be instanced as it comes to the child's observation in the dog, the cat, and the rabbit. Yet there are differences which need always to be strongly held in calling attention to these analogies: the human life is immeasurably above that of any of the animals; human parents love before they mate, and they care for their children throughout their lifetime as none of the animals do."

What Fatherhood Is

Dr. Forbush states that young children are not likely to be inquisitive as to the father's part in reproduction, but believes that if they should prove to be so, the explanation should be given quietly and frankly.

"The essential thing to tell is that as the mother is the life-bearer, so *the father is the life-giver.* The child may be informed that, if he takes good care of himself and grows up strong and pure, some day he will have within his body,

in the region already indicated, seeds of life. Tell him, too, that his outer tube, the penis as it is called, must carry those seeds of life into some mother-nest, of which he has been told, where, after they have been joined to tiny egg-cells of that mother, a little baby may come into being. The story, thus told, will impress any little child as a beautiful miracle. In all such explanation the scientific names of the parts may be mentioned, so that the child in search for appellations will not cling to the vulgar ones. Here again occasional confirmations of fact may be noted in the neighboring birds and pets."

As Man to Man

If your boy is already grown past childhood, is verging upon early manhood, and his heart is like a sealed book to you, take him with you some day for a walk or drive, and after you have entered as fully as he will allow into his present interests, say to him something like this:

My son, I find there are certain things between men that even the best mothers can't very well deal with, and so I've asked you to come out here and have a talk with me, as man to man. And if I fail to make myself clear, I wish you'd step in with a question now and then, if anything in particular is troubling you, and help me out.

Vice Taxes Our Property

Do you know, my boy, that our very home is taxed to help support insane asylums and other institutions that are filled with the *results* of ignorance? I'll tell you how. We let boys "sow wild oats." They get drunk, and while on a "spree" they visit a house of ill-fame. I take it for granted that you know there are such houses, miserable dens of iniquity, where women and girls are kept to satisfy the animal desires of men, either under the influence of drink or as slaves to lust. Almost all such women (called prostitutes) have a venereal disease—a disease of the genital organs. There are two of these diseases, gonorrhea and syphilis, both deadly

infectious, both almost impossible to heal. Gonorrhea has been supposed to be less dangerous than syphilis, but recent scientific demonstration has proved that it is quite as deadly in result. A man, we will say, gets this disease from one visit to a prostitute. He goes to a doctor—generally some quack, who'll laugh at him instead of giving him good advice. For he hates to go to a good clean physician who knows him. *Perhaps* he gets cured, but more likely he only *seems* cured when the disease is lurking. He marries, and besides having the horrible memory of that experience, and possibly of others, to haunt him during his honeymoon, he infects his wife.

The Wages of Sin

This is done over and over and over. I am not telling you these things without having looked into the subject thoroughly. I have read and I have talked with physicians. They all tell the same story. The wife gets ill. Has to have an operation. It's the only thing that will save her life. In an extreme case all the organs of reproduction have to be removed, and she can never be a mother.

If a child *is* born of such diseased parents, it is liable to be blind. One-fourth of all the blind babies in public institutions are blind from the infection of this disease. Other asylums and institutions are filled with paralytics, imbeciles, insane, epileptics, and other diseased and maimed human creatures who are so afflicted because their parents were ignorant of the simplest laws of decency.

You see why we're beginning to think there is a commercial value after all in human culture, and why it's better to spend money and thought on education along these lines than in providing for and maintaining the results of ignorance.

The Story of Life

It's a very simple matter, after all. Here's a meadow-lily. Let's pull it apart.

Here are the petals—I don't have to tell you that. Well,

you know the petals together form the corolla, and this cup they set in is called the calyx. These things sticking up are stamens, and this little pod at the top is called an anther. It's a sort of powder-box, filled with a yellow stuff called pollen. There are two cells to it, see? And when the anther is ripe the cells burst and the pollen falls out. This pollen is a fertilizer, and the stamens are really the male part of the flower. This center column here is called the pistil, and here at its base is the nest where the flower-seeds are kept, and this is called the ovary. This is the female part—the mother-part. Now when this pistil gets ripe it is sticky, and the pollen, falling or blown from the stamens, is dusted upon it and fertilizes the seeds, which fall into the earth and grow.

Simple, isn't it? And wonderful too.

All Life from the Egg

And there you have the secret of the whole thing in a nutshell. Plants, trees, flowers, fish, fowl, animal, man. The same principle holds good throughout. "Male and female created he them." Fathers and mothers in every living species, each with a wonderful part to perform in creating others of their kind. The egg in the mother body; the fertilizer given to the male. In plant-life the fertilizing agent is spread by way of wind, bird, or bee. In higher forms of life the plans are different. The mother-fish lays her eggs in a sandy place. The male fish swims slowly over them, exudes from his body the fertilizing agent, and the eggs are left to hatch in the sun.

In the case of the bird, just as in all fowls, the egg is fertilized while yet in the mother body by the bodies of male and female coming in contact. Then the eggs are laid in the nest and the mother-bird sets on them until they hatch, while the male watches over and feeds her. The devotion of some birds might well be a lesson to some humans.

What Mothers Suffer

In all animal life where the mother suckles her young the method of creation is alike. The egg is in the mother-body.

It is fertilized by the fluid which it is the privilege of the male to provide and which must come into contact with the egg while yet in the nest which is provided for it, called the uterus or womb. So fertilized the egg will grow and develop until the full time of maturity is accomplished, which varies with different animals. In the human being the length of time is about nine months. During this time the mother carries the baby within her own body, and the father—it's a pretty anxious time to the father, my boy. I remember when your mother was carrying you she wasn't very well. But I tried to be good to her. I loved her more than ever at that time, for I felt that I was responsible for her motherhood, that the little child she was carrying was partly *me* as well as her, and it made me feel like protecting her—and it—from every rough wind. And by and by you came, and oh! how she suffered.

When they laid you in my arms, a tiny, helpless creature, I said to you, "Be good to her, little son, all your life. She has suffered a lot for you." And you have been a good boy—as boys go. A bit thoughtless here and there, but mostly that because you weren't taught earlier in life how much reverence really belongs to her.

How Athletics Help

But now I want you to be the kind of boy I believe I'd have been if my father had talked to me as I'm talking to you. You're coming into manhood, but you don't have to sow any "wild oats" to prove it. I want you to let me be a chum of yours along with the other fellows. I want to help you have all the honest, clean, simple fun you can. I want you to go in for athletics, because that takes care of that surplus energy that we used to think had to be expended in drunken brawls and midnight carousals.

You'll find manhood asserting itself in many ways. The reproductive organs will enlarge and make demands. These demands you must meet by self-control and physical exercise, that the life-giving forces may be absorbed into the body

and so make you stronger instead of being expended in houses of prostitution, where vice is rampant and disease fastens itself upon the visitor.

You may have dreams that will disturb you. This is a part of the development, and you must put them out of your mind upon waking. In every way you must control your mind, for your mind is master over your body. Cast out every evil thought and trample on it. Don't listen to coarse stories or vulgar jest. Did you ever hear that story about General Grant, how one night when he and his men were seated around a camp-fire, one of the men said, "Since there are no ladies present, I'll tell a story." General Grant looked up, and his eyes flashed. "Doubtless, however," he said, "there are *gentlemen* present." And the man didn't tell the story.

In dealing with girls and women, remember always your own mother and sisters, and act as you'd want another fellow to deal with your women. Some girls and women are not as pure and good as your mother and sisters, but often it is because deceitful men have helped them to take the first step down-hill. Be kind and courteous to such as these, for they are poor unfortunate creatures, but do not be tempted by them.

Don't Consult Quacks

Beware of fakers and quacks of all sorts. There is a class of such creatures who prey upon the developing minds of boys and make capital out of the actual normal conditions, those, however, with which the average boy is unacquainted.

It is not an infrequent thing, during young manhood, for the semen (that is the name of the fertilizing agent in the male, which is secreted in the testicles) to escape during sleep. But fake doctors make much of this in their advertising and frighten the boys into buying their quack medicine to "cure" this "loss of manhood."

Again, these fakers sometimes conduct "shows" which are advertised "for men only, where they give pictures of the male body as it is affected by venereal diseases. A picture is sometimes shown of one testicle hanging lower than the other.

This is perfectly normal, but the boy thinks something is wrong and accepts their invitation to "visit our physician, a specialist in men's diseases." The "physician" proceeds to bleed him of his money and when he's got all the boy has he discharges him "cured," but very likely in a worse condition than when he came.

During this stage of development the voice "changes," hair begins to grow on various parts of the body, pimples break out on the face; one feels nervous, irritable, sometimes blue; all these things are due to this particular stage of development and need cause no anxiety.

Real Men Are Clean

Choose your men friends among those who are clean-minded and who do not think it smart or "manly" to do the things which will pull a fellow's strength down and ruin his mind.

There are always plenty of men and boys who are willing to spread their own viciousness and meanness. Pestilence, as well as misery, loves company. You will always be meeting fellows who want to tell you a dirty story or brag about some experience of debauchery. Don't listen to them. You can't dabble in mud without getting dirty. You'll never find the men and boys who have "stories" to tell and "experiences" to relate among those who are getting to the top in business or in the respect of the people. They are the hangers-on to the skirts of society, the parasites, and they are always envious of the success of a better man and attempt to pull him down by pelting him with their own filth.

As you grow older you will see that the men who are successful and respected and happy are those who conserve *all* their forces, both mental and physical. They do not drink or smoke or chew or swear, or associate with impure women or men. They shun all these things that sap strength and vitality, corrupting the moral nature. One who means to make the most of his life can't afford to lose anything.

Dangers of Self-Abuse

Now, my boy, there's just one other subject I want to touch upon.

Among other evil seeds that are sown by perverted and ignorant people, is that of a certain bad habit called self-abuse or masturbation. Doubtless you've known, somewhere along your life, some boy, big or little, who practiced this habit.

Concerning this, the facts to be communicated are these. The first is that, according to many of our best physicians, the reproductive organs have another use than the reproductive one: if not abused it is their work to pour a continuous stream of energy into the young life. "The testis," according to Dr. Winfield S. Hall, "produces two forms of secretion, the internal secretion and the external secretion; the internal secretion being absorbed, produces those male characteristics which we group together under virility, while the external secretion is used for procreation." Since there is nothing which every normal boy desires more earnestly than to be a virile, abounding type of man, the thought that he has the power to become such by conserving his own resources is one of the strongest stimuli toward self-control.

Concerning this difficulty a few sane and reassuring words need to be spoken. Parents ought to know that the habit is practically universal, at least, as an experiment, that it is practiced with some frequency by the great majority of lads, but that its occasion and results are somewhat misunderstood. It usually has its origin among uninstructed boys as an expression of curiosity concerning the function of this organ, and the first occasion is quite often the result of the accidental discovery that it is pleasurable. Sometimes it is learned by imitation, and therefore sleeping with other children and unwatched familiarities should be avoided. In all these cases it begins innocently. To endeavor to check it by corporal punishment is only to incite recourse to it later for comfort, and merely to scold a child about it is only to puzzle him. Fear may drive the lad to despair or, later, to other forms of impurity Physicians to-day are not emphasizing the

physical harm of this practice. They rather think of it as a nasty habit, shameful kind of selfish indulgence, a kind of arrest, limiting to some extent the "nerve," the ambition, and the stamina of a growing boy.

How to Conquer

The only treatment that is of any avail is to *stop,* and give nature a chance to assert herself; to take plenty of outdoor exercise, cold baths in the morning, eat plenty of plain food without spices, but little meat, and to sleep on a hard bed, preferably out of doors, without too much covering.

Then put every thought of the habit or desire firmly out of the mind and allow not one to enter. When the desire comes upon you, run, swim, play ball or *saw wood.* Do something that is healthy exercise and that will help you to forget.

In this connection, be careful to explain that emissions of semen during sleep are natural and normal and, in a healthy boy, are a sign of vigor. They are not to be "treated" by medicine; they are to be forgotten.

The Stress of Passion

Even with the most watchful guidance, you still have to remember that the problem of personal desire is not yet solved with the individual boy. Our artificial social life stimulates him, bad examples and temptation are on every side, and even the joy of the chase and of conquest has its attractions. Here we may quote Dr. Forbush again:

"Every possible motive must now be brought to bear to upstay the will and to keep the life stainless. With one the personal motives will avail: self-respect, the *noblesse oblige,* that will not hunt down a woman or hurt a child, refinement and disgust, what Mr. Roosevelt called "truculent integrity," even the fear of personal injury. A deliberate choice for good may appear, based upon any or all of these self-formulated considerations. With another the social passion will be more effective: loyalty to clan, reverence of motherhood in the person of his own mother and in that of all mothers,

chivalry to sisterhood in the person of his own and in the unwillingness to make a thrall of the sister of another, the sense of responsibility to society and the unwillingness to become a social criminal, the sense of outrage at contaminating the springs of birth, fidelity to the wife and children that are to be. With still another the religious motive will triumph: the manly fear of God, horror at sin, a passion for the pure kingdom of heaven on earth. The parents who watch with prayerful apprehension our young gladiators as they go forth to fight the lions will not be careful to pick and choose among motives, if only they can light upon those which will be effective."

Three Lies

There are three lies that a father ought to nail as promptly as possible, which are told and believed as an excuse for sensual indulgence. One is that such indulgence is a necessity to virility. Give your son "The Physician's Answer," a small leaflet compiled by Dr. Exner, containing the names of over three hundred of America's leading physicians, who testify thus that there is not the slightest ground for any such doctrine, or remind him that the two classes that must feel such "necessity" are imbeciles and degenerates. Another is that at least one such indulgence is necessary to prove that one is capable of his marital duties. This, of course, is utter nonsense, and every young man who is vigorous enough to have occasional seminal losses knows that it is nonsense. One more idea is that since indulgence is natural and universal among the animals, it is a right and privilege that belongs to the higher human animals. This doctrine, perhaps, is the outgrowth of too much emphasis upon biological analogies. Even biologically the argument rather points the other way, for man is "the only animal who makes love all the year round," who copulates for any purpose other than reproduction, or who artificially stimulates his desires. But it is still more important to add, that he is the only one who has a spiritual nature potent to restrain, guide, and exalt his physical nature.

In a frank, personal talk with a boy, such as we have imagined, one might go on as follows:

It Is a Good Fight

When I married your mother—I—I didn't have quite as clean a slate as I wished I had. I wasn't as bad as some, thank Heaven, but I wasn't up to her, and if I could have it to do over again I would be. I'd *fight* to be. There's nothing on earth a man so much wants, when the right time comes, as a clean life to exchange for the white one *She* gives him. For a man thinks he couldn't marry a woman who isn't pure; you know that. And then he cheats her. Gives her a dirty life for her clean one. Mighty little fair play about that, isn't there? That's where I want to help you. I want you to see that it's worth while, a thousand times worth while, to fight every inch of the way to keep your life clean. No dirty stories in your mouth or ears. No vulgar jokes. No *deeds* to make you sweat nights with fear and then with remorse.

It *is* a fight, I'll admit. But where's the thing worth while that isn't worth fighting for? "You cannot dream yourself into a character, you must hammer and forge yourself into one."

Be True to Your Future Wife

Now let's go back to your mother. She's lived a clean, pure, sweet life. I've been married to her twenty years, and to this day I never go into her presence, or look into her eyes, or touch her lips without a pang of regret for those foolish, ignorant boyhood days when I didn't *know* enough to look forward to *her* coming and—wait for her.

Your wife is somewhere, my son, growing toward you. Wait for her. Keep yourself clean and white for her sake. Think of her when you are tempted by other women. Keep a vision of her in your heart, and because of it you will not see temptation in the face of others.

In Closing

And love your mother. Remember she bore you, suffered for you. She will always suffer *with* you. That is part of motherhood.

And be a fighter. For yourself and for others. Don't be afraid to let other fellows see that you *stand* for something, something worth while, a clean, healthy, wholesome manhood.

And now—give me ten yards to allow for lack of practice, and I'll beat you to the house! Are you on?

* * *

WHAT MOTHERS SHOULD TELL THEIR DAUGHTERS

By DELLA THOMPSON LUTES

The Eugenics of Motherhood

STANDING, as does the magazine, *American Motherhood,* in the position of adviser to thousands of homes, its editor naturally receives many letters from men, from women, from children, and a great many from young girls.

The letters from men and women bear many plaints and speak a diversity of problems, but the letters from young girls all bear one cry. I know what every letter will say before I open it. They want to *know.* And their mothers won't tell them. They want to know the truth of things they have heard hinted about on the streets and at school. They have been told that some "physical change" will come to them when they are about twelve years old. All sorts of distorted tales concerning this stage of development have been told them, some so hideous that the girl is in an agony of dread, fearing some impending danger. One girl wrote me like this: "The girls told me that something would happen to me when I

was about twelve years old, and if it didn't I would surely die. I am almost thirteen now, and nothing has happened, but I have almost died of fright and worry. I asked mamma about it and she laughed and said I'd find out soon enough, but she wouldn't tell me."

Now fancy a mother *laughing* at her little daughter's anxiety and refusing to tell her what she wants and ought to know, and must know! If she saw her about to eat a rat-biscuit she would snatch it out of her hand and tell her *why*. She would know it meant instant death. But she will refuse or neglect to inform the girl of other dangers that threaten her, which, while not causing instant death, may very likely bring on slow death through lifelong invalidism—defeated maturity and countless other ills.

Perils of Ignorance

I knew a girl whose mother had neglected to tell her anything regarding the menstrual period. The girl was of a reticent, solitary disposition, had never been on intimate footing with other girls, and had never heard any mention of what would happen. She was "kept innocent" with a vengeance. The menstrual flow came on suddenly and very profusely. The child was frightened, went into hysterics and then convulsions. It took her three years to recover, and then she was nervous and excitable as she had never been before.

I knew another girl who also was "kept innocent." When her time came she went to her room, bathed in cold water, took cold and died. I have known of other girls doing the same thing and being ill for a long time. I get letters from dozens of girls going through similar experiences. They don't even know what to wear, where to get shields, or how to make or adjust them. They suffer days of physical discomfort because they can't ask their own mothers how to make themselves comfortable. They cry, they are afraid, and they grow ashamed of what is just as natural and normal a bodily function as is any other, simply because their mothers act as if it *were* something to be ashamed of.

Motherhood Sacred

We are now beginning to regard motherhood in a different light, and also to look upon all functions of the body with respect, as being perfectly normal, natural, and common to all alike.

We have been in the habit of telling our children lies about the origin of life. When they have, in all innocence and rightful search for knowledge, asked us where they came from, we have put them off with stories of storks, fairies, doctors' satchels, and worse. When these tales no longer satisfied them we have hushed them, told them "not to talk about such things." So they have ceased to ask questions, to "talk about such things"—to us, their elders. But they haven't ceased to want to know nor to try to find out. Denied knowledge at first-hand, where they have a right to expect it, they do the next best thing, listen where it is peddled out free—on the street. There are always older children who do know—something. They don't always—in fact, they do seldom—know it in the right way. They can't, because they, too, have picked it up at second or third hand.

Hospitals, Homes of the Friendless, Rescue Homes—such institutions are everywhere filled with wrecked girl lives which are the results of this mistaken notion of "keeping them innocent," or of some mother's "not being able to tell her girls about such things."

Men More Than Animals

The entire viewpoint of sex relations has been perverted. God gave to all the animal kingdom creative ability. To the body of the female He gave an ovum or egg. To the body of man He gave the fertilizing agent, without which the egg must lie sterile. One is the complement, the fulfillment, of the other. Each has a part to perform. Either alone is useless. Together they form a perfect whole.

Man alone of the animal kingdom has reasoning power, the possibility of realization along with his creative power.

The higher species of other animals has a sense of pleasure in the act of intercourse just as man has, and the sense of instinct to govern their passion. A male animal never touches the female during pregnancy. Instinct teaches him that for the good of the young she must be protected. Also the female, not being dependent upon her consort for roof and food, follows her natural instinct and will have none of him except at such times as she desires him.

Woman, were she independent, would follow the same instinct. Not many women desire the sex-attention of her mate while with child. Man has largely lost his sense of natural instinct through the misuse of his higher powers of sense. He has not yet learned to use reason and intelligence along with the creative ability. He has been actually taught, by tradition if not by actual word of mouth, that gratification of desire is necessary to his development. We have accepted one standard for man and demanded another of woman. As a result, men in great part are slaves to their passion, women are slaves to men, and both are the victims of moral depravity, disease, and death.

Disease Imperils Marriage

The results of this condition are beginning to awaken us to a true realization of what the situation is, and compelling us to seek a remedy or remedies.

Physicians, whose predecessors for centuries considered it a part of their "professional etiquette" to hide the secrets of the "social evil" behind locked lips, are now, under the new régime of medicine, among the first to cry for a cessation of vice, and are not withholding their knowledge and experience. In the past, men inoculated with one of the deadly venereal diseases were allowed to marry unwarned by the attending physician of the direful results which might follow. Now when a young man goes to a physician—a physician, that is, of repute, and not one of the human vultures who feed on just such prey—he gives him earnest advice along with professional treatment.

"Young man," he says, "you cannot marry for one year at the very least, and not then unless I can assure you that you are totally free from this disease. You are reaping a part of your harvest of 'wild oats,' and if you refuse to heed my command, you will bring your loved ones into the harvest-field with you. You will not only have the memory of this fall from virtue to obtrude itself upon your happiness, but you will infect the body of your wife with your own pollution, and she, if maternity be left to her, will stand every chance of passing the disease on to her children."

The Heritage of Misery

For this is the price we pay for having a "social evil." Men have been allowed to believe that satisfaction of their desires is necessary, even in the early stages of their young manhood. Fathers of families, not desiring that the bodies of their young daughters should be ravished, have sometimes consented to such lustful gratification, by engaging the bodies of other men's daughters for the purpose and placing them in companies in houses devoted to that purpose. These women are rightly called "prostitutes" because they are devoting their bodies to an unworthy purpose. The life of a prostitute, owing to the abuse of her body and the disease which she is bound to incur, averages about seven years; so you see that a constant succession of such women is necessary to supply the fallen ranks. This necessity has been the cause of the "white slave" traffic.

Girls and women do not seek this kind of a life. They are almost always brought into it by some other means than direct desire for it. Sometimes a girl allows too great familiarity from young men out of love for flattery, or because she has a sensuous disposition uncontrolled. The young man himself may not be bad at heart, but uncontrolled also, and untaught, and he tempts her and both yield. The girl faces motherhood —for motherhood is nature's intended outcome of union. She also faces disgrace. Her parents, themselves to blame, it may be, for not having warned and guarded her, are the first to

denounce her, to heap reproaches upon her, and perhaps they cast her off.

Victims of Misfortune

If she is a working girl she loses her position as soon as her miserable condition is known. No one befriends her, for the line of virtue is drawn strictly for the girl where there is no line at all for the man. Door after door is closed to her until only one is left open—that leading to the house of ill-fame. They who preside there cannot afford to close their door; they need her, so they take her in. At first she grieves and moans; then she grows bitter against a world which had no friendly shelter for her; and at last she becomes hardened. She lives a few short years in shame, and is finally carried out, quietly, stealthily, and buried—no matter where—nobody cares—except, perhaps, the parents grieving for her somewhere.

This is only one channel through which girls drift into the house of shame. There are many others. But it is always the unguarded, untaught, ignorant, uncontrolled girl. The moving-picture show, the public dance hall, the streets, the cheap theater, parks, railroad stations are all prolific sources from which the "white slave" panderer plies his trade. These are the places where the unprotected girl "hangs out." She is looking for "fun." It is a perfectly legitimate search. The trouble is she is looking in the wrong place. She is going to find sorrow instead.

Provide Clean Fun

All young people want fun. They should have it. It belongs to their age and condition and should be provided for them. Every real *home* should provide entertainment, amusement, good cheer, sport, genuine fun for its occupants, just as religiously as it affords food to eat, and water to drink. When the homes do not provide this very necessary adjunct to the development of the young, the community should provide it where it can be properly supervised and guarded, not

left to the cunning of the saloon-keeper or the moving-picture man.

It is a curious but a most incontrovertible fact that the saloon-keeper, the theater manager, and others, who have a keen commercial eye, have been the only ones so far to recognize this obvious necessity of the developing character.

Young men and women so keenly feel the need of recreation that they are quite willing to work a whole week to have enough money to spend for a few hours' pleasure on Saturday and Sunday. The men with an eye to business have offered what they knew to be the fulfillment of this craving. They have not deliberately planned the downfall of the young. They simply do not care. Young people like to dance in each other's company. So the business man puts up a cheap dance-hall and places the dance within their means. Young people love music, lights, "shows," and other keen business men cater to their wishes and make money out of it. They don't care who enter, so long as the nickel or dime or quarter is forthcoming.

Church people have placed too much emphasis upon "duty" and too little upon necessity. When the church begins to compete with the corner drug-store, the public dance-hall, and the saloon, instead of standing aloof and in reproach, the young people will prefer the church. They *want* to be good if they can also have a good time.

The church agonizes over the souls of its young, but young people are not half as conscious of the needs of their souls as they are of the satisfaction of animal spirits. So, many prefer the dance-hall to the church.

What the church needs to do is to provide more genuine entertainment somewhere for its young. What every community needs to do is to combine all its forces—home, church, and school—and provide clean, wholesome, genuine recreation for its people.

Truth Always Safe

Now, can you afford to have your girl grow up in utter ignorance of these things? Not to know that undue familiarity will lead to greater temptation, and that temptation liable to

be laden with disease? Not to know that she must demand a clean bill of health of the man she marries, for her own sake and that of her children?

Teach your girls the truth of all things. From infancy to maturity answer their questions with all seriousness and to the best of your ability; and when you cannot answer because of your own unprepared condition, tell them so and then proceed to inform yourself so that you may inform them. Their thirst for knowledge is legitimate. It is a natural and rightful curiosity. How are they going to learn, except by questioning?

As your daughter approaches maturity prepare her for it. Explain to her the position and function of the reproductive organs and teach her the proper names. Then vulgar names, such as she will be apt to hear from untaught companions, will have no meaning. Get your own mind into the proper attitude first. Remember that all functions of the body are a part of its mechanism. And remember that the Creator of all things created man "in His own image," as His highest and most perfect creation. Then He endowed this man with His own creative power, told him to "multiply and replenish the earth."

A Sacred Story

Keep well in mind the simple process by which creation is carried out; the egg, the nest, the fertilizing agent; father, mother, child—the family idea carried out everywhere.

Beautiful plan, isn't it? It is a sorrowful thing to contemplate that man has so bedraggled the marvelous scheme, that he has degraded his own wonderful ability.

Teach your children the sacredness of family life. Teach them to revere and tenderly care for motherhood wherever it may be; and that fatherhood, if less of a privilege, is of equal responsibility.

Ignorance is not innocence. You cannot keep your children either ignorant or innocent. The only innocence they can know is the innocence of true knowledge. Forewarned, they are fitted for the battle against danger.

They Confide in You

They are early abroad seeking knowledge. Given it properly at home, they will have no ears for perverted tales heard at school. A man may be suffering from thirst, but give him a choice of dirty water or clean and he will choose the pure.

It is knowledge that our young children want. They are not seeking for immorality. They know nothing whatever of immorality. They are unmoral, without knowledge or realization of morals one way or another, because the sense of right and wrong has not been aroused. It is just as easy to arouse the sense of right morality as of immorality, but whichever is aroused first will have predominance—therefore the necessity of thwarting knowledge of evil with knowledge of the same things presented purely.

When a woman takes upon herself the office of motherhood she also assumes that of a walking dictionary of facts. Her children turn to her in all perplexities, all problems, all curiosity, all inquiry. Why, which, what for, when, are the watchwords by which she lives, moves, and has her being. Her replies are the open sesame to her children's hearts. She cannot afford to reply hastily or thoughtlessly. Much less dare she turn aside their eager inquiry, lest the child lose confidence in her willingness to enlighten him. Far better to acknowledge incapacity and to assure the child of her intention to avail herself of proper information, than to refuse an answer.

Don't Repulse Questions

The child has but one means of satisfying his legitimate thirst for information before the age when he can by reading and experience inform himself, and that is to ask questions. He *has* to know. That is what his intelligence is given him for—to acquire knowledge. As his mentality dawns, arouses, quickens, grows, he evinces greater and greater need of assistance in acquiring a knowledge of surrounding things, events, and conditions. Quite naturally he turns to her who in these early days is his closest companion.

"Mother," he cries, "why are there no stars to-night?" For the marvels of nature suggest some of his earliest queries.

"Because there are clouds between the stars and us," replies the mother. It would never do for her to say, carelessly, "Oh, I don't know. Don't ask so many foolish questions." In the first place, it is not a foolish question. Why should there be stars on one night and none on another? The child is a stranger in strange lands. He never knows what is going to happen next. He must be taught the laws of nature that he may not fear catastrophe.

In the second place, if this question is not regarded and answered seriously, the child may not, very likely will not, return when he wants to know something even more vital for his own protection or preservation.

A World of Home Makers

Another day: "Mother, what are the birds doing out there in that tree? One of them has a string in his mouth."

"They are building a nest."

"What is a nest?"

"A nest is a home. It is their house where they will live and rear their young ones."

The child will doubtless consider this tremendous subject in silence for a while, for there is much to be thought about, but because he is silent the mother may not relax vigilance. She will need to be sharpening her wits for the hundred queries which will follow. He has opened a subject which holds all the secrets of the universe.

"Do all birds build nests, mother?"

"All except a very few who are too lazy to build homes for themselves, and steal into the homes built by other birds."

"How do they build them, mother?"

"They first choose a place where they will be protected from their enemies, and then they carry there straws, twigs, grass, mud, bits of string, thread, cotton, feathers, or anything else that is soft. They build the outer nest of the twigs, straw, and mud, and line it with the cotton, feathers, and other soft

things. This will make a nice soft place for their eggs, and afterward for the baby birds."

"Who are their enemies, mother?"

"Cats, and hawks, and snakes, and other birds—sometimes boys who have not been taught that little birds love their lives quite as well as little boys do."

All Life From the Egg

"Where do they get their eggs?"

"There are eggs in the mother-bird's body and when they are grown quite large enough and ready she drops them—we say she lays them—in the nest."

"How do they get in her body?"

"God made her so. There are eggs in all mother-bodies, because that is the way God planned for all little ones of every kind to come into the world."

"Were there eggs in the mother-cat's body? And did the little kittens come from eggs?"

"Yes. Every seed is an egg. The flowers have seeds or eggs, and from these egg-seeds new flowers are born. There are always mother-flowers, and father-flowers, too."

"And are there mother-cats and father-cats, too?"

"Yes, and mother-dogs and father-dogs; mother-birds and father-birds; mother-fish and father-fish."

"And cows, and pigs, and horses?"

"In all animals, all birds, all fowls, all things in the sea, or on land, or in the air, there is family life—fathers, mothers, the egg, and the young."

"And what does the father do?"

"A great many things. He is stronger and larger than the mother, and so he protects her. In most cases he does most of the work in building the home; and he feeds and protects the mother while she is caring for the babies."

This measure of information regarding the office of the father will satisfy the little child. Little by little, through plant life, insect life, flower life, bird life, and then animal

life, he can be taught the process of reproduction and fertilization and the father's part in the creative process.

Life in the Animal World

The young of all kinds will provoke further questioning in the child whose inquiries have formerly been answered. Suppose there is a litter of young puppies.

"Mother, where did old Trot get her babies? They didn't come out of eggs, did they?"

"Don't you remember that I told you *all* life comes from the egg? That there are eggs in all mother bodies? Yes, the puppies came from eggs, but not eggs with shells on like those you have for breakfast. Listen, while I tell you. In every mother-body there is an egg-nest, as I showed you when we looked at the morning-glory. We call it an ovary, and the eggs ova. The flowers scatter their egg-seeds upon the earth, where they are warmed by the sun, and nourished by soil and rain, until they grow and make new flowers. The hen drops her eggs in a nest which we have built for her in the barn, or one she makes for herself in some little soft place in bushes or straw. Then she sits on her eggs and keeps them warm until the little chickens inside are grown quite large and strong enough to break the shell and come out. The eggs of mother-dogs and cats and other animals are kept in a nest inside the body, instead of being laid in a nest outside, until they are grown to the size which God has thought sufficient for them to begin their life in the world outside. Then they are 'born,' that is, the mother-body gives them up and brings them forth where we can see them and she can care for them."

"How do they get out?"

"In a way God has provided in all mother-bodies. A door opens in the body and they come out."

How About Babies?

Following many such questions and talks, whereby the child is led to see that all life follows the same course, may come the

question concerning the baby. If this question is asked before any of the others, the child should be led to the others, if possible, before this one is answered, that he may see how this form of birth is but a higher form of all creation, much of which he is already familiar with. I believe that in all instances the child's mind should be prepared for the final story of birth. This can very easily be done. No child under four questions seriously regarding birth. He may, upon the advent of a new baby in the home, have asked curiously where it came from, but he can easily be diverted by having some other question asked him which will lead his mind in another direction, preferably toward some lower order of life, with the creation of which he may be made familiar.

When the child of four or five questions about the advent of a new baby, either in his own family or some other closely connected with it, he should already have had many stories told him of the family life of bird, plant, and animal.

Mother's Own Secret

Suppose, however, that he hasn't. Suppose that the mother who reads these pages has a child of five or six questioning her regarding birth. She is a sincere and earnest mother. She has not lied to him, deceived him, nor put him off inconsiderately. She has rather been postponing the day when she should tell him the truth, hoping for more light, and yet trying not to lose his questioning confidence. She has never realized the necessity of leading up to the story of human birth with the stories of life in other directions, nor the simplicity with which the final story may so be told. The child's mind, therefore, is utterly unprepared.

A new baby comes either into the immediate family or into one closely connected with the family life, and the child is insistent. He wants to know, and the time has come to tell him.

"Mother, *where* did the baby come from?"

"He came, my child, from what all babies come from, a seed."

"A seed! Did they plant a seed, mother? Where did they plant it?"

"God planted it, my son, where all seeds are planted, in the mother's body. But we call the seed an egg, for in reality all seeds are eggs. Do you remember when Old Tabby had her kittens? Where do you suppose she got them?"

"I don't know. I asked father and he said she found them at the barn."

"So she did—but he knew how they got there. Father didn't tell you that, because he knew I wanted to. These stories about little baby-things are mother-and-child secrets. Mothers like to tell their little children about them, and they don't want their children to talk about them to any one else."

"Not even to their fathers?"

"Yes, sometimes to their fathers, after their mothers have told them. But they are our secrets, and we don't talk much about secrets, you know."

Don't Let Him Chatter

"What'll I do if Johnny Smith asks me where our baby came from?"

"Tell him to ask his mother. Tell him your mother told you and you know all about it, but that it's a secret, and you can't talk about it."

"Whereabouts in the mother's body was the new baby, mother?"

"In a little nest just underneath her heart. At first it was a tiny, tiny egg, so small that one couldn't possibly have seen it. Then it begins to grow. The mother feeds it with her own blood, keeps it warm with her own body, loves it, nourishes it, prepares for its coming into the world by making tiny, beautiful clothes for it, and looks longingly forward to the time when she can hold it in her arms."

"How long does it stay in its nest, mother, before it comes into the world?"

"About nine months."

"And does she know it's there?"

"Yes, all the time. And she tells the baby's father so he

can be happy with her. And sometimes she tells the little brothers and sisters so they can be happy also, waiting for the dear baby."

"Why didn't you tell me little brother was coming?"

"Because I didn't think you were quite old enough then. You see, you're quite a lot older now than you were before baby brother was born. But I will promise you that if another baby comes I will tell you, so you can wait with me."

To the Girl of About Ten

"The other day, my daughter, when you said you wished you knew exactly where babies came from and all about it, I told you, you remember, that I would tell you very soon.

"When I was a little girl people had a foolish notion that these were things which should be kept a secret. And so they should, only the secret should be between mothers and daughters, and fathers and sons, and in families together. And not between school children or street companions. With these it should never be spoken of, because it is a very sweet and sacred subject, and we do not talk commonly on the streets and in school-yards about such things as how much we love our mothers and fathers and brothers and sisters, nor about our intimate family affairs. And this is an intimate family affair and the biggest 'love' of all.

"You are getting to be quite a big girl now, so father and I have talked it over and have decided to let you into our secrets, and to consult with you about your family interests.

"This matter of which you have spoken is the very biggest family interest there is, because it is the building of the family itself. And therefore it's the biggest secret of all, and you must not talk of it with other children any more than you would tell how much money we have to use.

Going Over the Story

"If other children want to talk to you on the subject, turn away from them. Run away from them, if necessary. Some

children are not told at all, except as their companions tell them what they have learned in the streets, and you know the things that someone tells you that someone else has told are never to be relied upon.

"You know where little chickens come from, don't you?"

"Why, yes, mother, from the eggs."

"And where does the egg come from?"

"From the mother-hen's body."

"To be sure. Now, do you remember that I told you some time ago, when you asked me where little kittens came from, that they came from an egg also?"

"Yes, but mother, the mother-kitty didn't sit on any eggs as the mother-hen did."

Use the Flowers

"No, she did not. The eggs were hatched in a nest inside her body instead of in the nest outside. Run out and pick a morning-glory for me, dear. Thank you. Isn't her pink and white striped dress pretty? Looks like a petticoat, doesn't it? Each separate piece of this dress has a name. It's called a petal. The whole of the petals together are called the corolla. And the little cup they are in is called the calyx. Let's pull off the petals and see what we have left. Funny little things sticking up all around, aren't they? Delicate, too, and so dainty a heavy wind would break them. The corolla was placed around them to protect them, for they are valuable little organs. They are, in fact, the fathers and mothers of all the little morning-glories. These little upright stalks are called stamens. The corolla fastened them in, and in pulling off the petals we have loosened them. See this tiny little threadlike stem at the top of each stamen, and, on that, balanced so perfectly, this little cell, or box? This is filled with a powder which, when it is ripe, is yellow and dry. It is called pollen, and is the father-part of the flower.

"Now, this straight column-like stem in the center is called the pistil, and the slender white thread inside is the style. It is a very tiny thing, but very important. Now look closely.

Down here at the very base of the pistil is a thick, round, bunchy sort of thing that sits right down into the calyx and around which the corolla was fastened. That's the flower's cradle or nest where the seed-babies are. The style leads right down into the nest, and is in reality a passageway leading from the outside down into them. Let us cut straight across this ovary and see what we shall see. Tiny eggs—ovules they are called. But they will never ripen now and become flowers, because we have destroyed the life of the flower.

"Now we have the father-part of the flower in the stamens and pollen; and here we have the mother-part in the ovary and stigma.

Life's Fairy Story

"When the flower is all done blooming and its petals wither and drop off, the pistil ripens. Then the stigma—this little ball-shaped thing on top of the style—becomes sticky and moist. At the same time the pollen-cells—the father-part—ripen, burst open, and the pollen falls out. The wind blows it or it drops, or bees and butterflies bring the pollen from the other plants on their legs and wings, and it rubs off against the stigma. Then the stigma holds the pollen with its sticky sides. Now pollen, like every other thing which can make any other thing live and grow, has life. Every grain of pollen has in it a tiny living body. And these living bodies must come into contact with the ovules or eggs before they can have any life and grow. Regular fairy story, isn't it? The seed is the sleeping princess and the grain of pollen is the fairy prince. The living organism in it is the magic wand. The fairy prince slips down the style—the fairy path to the house of the princess—touches her with his wand, and lo! she awakens.

"Beautiful story, isn't it? And that's the story of all the flowers, all the trees, all the fishes, fowls, animals, and even people. The story of each differs a little in some details, but the principle is always the same. The egg in the mother-body; the fertilizer in the father-body; the magic touch; and behold! there is life. Marvelous, beautiful story!

Among the Waters

"In other forms of life the process differs. The mother-fish lays her eggs in a warm, sandy place. The egg of the fish, however, when laid is not complete. The fairy wand has not yet touched it. Along comes the male fish—the father-fish—carrying the magic wand, the pollen or life-giving substance, in his body. For with fishes, as with birds and animals, there is the family life. They choose their mates and swim away together to make a home—a nesting-place for their young. With their fins they sweep clean a little place in a warm, sunny bay. They even carry the tiny stones away in their mouths, so that finally they have, each family, a cosy little nest. Here the mother-fish lays her eggs. Then the father-fish swims over them and spreads from his body the fertilizing fluid, the life-giving power, which will touch them into life.

Birds of the Air

"So with birds. In the spring, when the leaves are beginning to show green, when pussy-willows lift their fluffy backs to the sun, the birds are filled with song and joy and happiness. This is the way of nature. That out of supreme joy new life should come. So when the birds are happiest because spring is coming they choose their mates. They build their nests, robins, sparrows, swallows, phœbes, each with his own kind. And while they are building, the eggs are forming in the mother-bird's body in little nests called ovaries. One egg after another is formed, grows, slips from its ovary-nest down a little tube toward the gateway opening in the mother-bird's body. All this time it has no shell. And all this time it is not fertilized. It has no life-power. It would never hatch and be a little bird. But now comes the father-bird's part. The male bird's body comes closely into contact with the mother-bird's body. The fertilizing fluid goes from him to her and touches the egg. Again the fairy wand. And now the egg is laid in the nest. The mother-bird sits on it, and warms it into growth with her own body. Finally, one wonderful

day, the baby-bird has outgrown his shell. He bursts it and with a plaintive little 'peep' comes into the world. And there is great rejoicing in the bird-home. And great care needed also, for young birds are greedy creatures and must be fed. And the father and mother are kept busy feeding, protecting, teaching.

The Nest of Life

"With all fowl life the method is the same. With animals, however, there is a little change in the plan. The eggs, the seed-babies, are in the mother's body just the same as in the birds. Cats, dogs, cattle, horses all have the ovary-nests where the seed-babies are kept. But the seed never begins to grow until it is fertilized. So when the little cat is quite grown up and old enough to be a mother she chooses a mate, a father for her little kittens. They 'mate,' that is, the pollen, or life-power from his body, comes into contact with the eggs in hers; then the seed-babies begin to grow, but instead of growing outside of the mother's body in a nest they grow inside in a nest prepared for them there. This nest is called a uterus or womb.

"Different lengths of time are required for the maturity of different animals. Some take two months, some four, some six, and some a longer time before the little life within has reached sufficient maturity so that it may come out into the world and grow and develop there. But when it does the mother finds some safe, warm place and hides away there where her babies may be born. And when they are born she nurses them and cares for them until they are old enough to care for themselves.

The Monthly Sabbath

"It's a wonderful story, isn't it, dear?"

"Yes, mother. And is it just the same with babies?"

"Just the same—only more wonderful and beautiful. The seed-babies are in the mother's body just the same as in the fish, the bird, and the animal-mother. There are two nests or ovaries, one on each side of the mother's body. Two tubes

(called Fallopian tubes, after Gabriel Fallopius, who discovered what they were for) lead from these ovaries down into the uterus or womb, which will be the baby's growing-nest some time. The uterus is filled with tiny blood-vessels which will feed and nourish the baby's body from the mother's body. But when there is no baby, during the years when a woman might bear children, there is no use for this surplus blood, so nature has taken care of it by passing it out of the body every month, or about every twenty-eight days. This is called the menstrual flow. It begins when a girl is about twelve years old, or sometimes a year or two later. Before this time a girl could not be a mother. After the menstrual period the eggs, or ova, are ready for maturity.

The Father's Part

"The female reproductive organs are internal, but those of the male are external. They consist of a sac, which contains the life-seed, or seminal fluid, and a tube so constructed that it can inject the fluid with considerable force into the Fallopian tubes or the uterus. One or two of the ova pass out of the body at every menstrual period, and if it should meet with the fertilizing fluid, that is, the life-power from the father's body, anywhere in the Fallopian tubes, or in the uterus, it would become pregnant with life, would fasten itself to the walls of the uterus and grow and develop into a little child.

"Is it not wonderful that this should be the father's sole part in the making of his child—one little germ that cannot be seen except through the microscope? And yet, even so, this child may inherit as much of his father's appearance and personality as he does of his mother's.

Love's Expectation

"With human beings a better plan has been devised than with birds and animals. These mate only for a season. Men and women mate for life. They build homes that they mean to keep always. A man chooses the one woman whom he wants

for his wife and to be the mother of his children and asks her to go and live with him in his home. They are married by law, which binds them together so they will both continue to care for and protect the children that may come to them, and because they love each other and want to live together.

"Then the little children come. The parents know that if they are both healthy, whenever their bodies come together with that intent, whenever the eggs in the mother's body is fertilized by the life-power from the father's body, a little child will come.

"It takes about nine months for the baby to mature in the mother's body, and all that time the good mother loves it, prepares clothes for it, and is happy and busy because of the wonderful gift that is to be hers. And the good father during that time loves the mother more than ever. He protects her, works for her, and is kind to her, because it is partly his little child, too—partly his life within her.

"At last the little child is laid in their arms, and oh, how they love it! They feed it, and clothe it, and protect it from harm, and teach it. If the child is a girl, when she has become old enough, the mother sits down and tells her the whole beautiful story of her life. And then—I wonder what the little girl says?"

Womanhood

A few years later, when girlhood has developed into womanhood, the mother goes still more deeply into the subject with her daughter. In the meantime she has kept up the same confidential, loving relation between her child and herself. The girl has been frank in questioning. The things that have troubled her she has brought to her mother because she knew her mother would tell her the truth.

An Injurious Habit

The mother has warned her against self-abuse. She has told her that the habit is prevalent among school children and that if ever it is suggested to her she must turn from the

tempter as she would from a serpent. She has taught her daughter the sacred office of the genital organs, and that to tamper with them will bring upon her slavery to a habit, undermining of health and vigor.

She has taught her how to care for herself during the menstrual period; not to get her feet wet; not to allow the bowels to become constipated; not to over-exercise; not to read too much, nor dance or play tennis unless she is a very normal girl indeed, which the majority of our girls are not; never to go too long without voiding the bowels or bladder; never to wear tight clothing; never to allow familiarity from boys or men.

In all things she has taught her daughter to be modest, womanly, reserved, sweet, truthful, and above all to value her womanhood highly and set a price upon it that is "far above rubies."

The Period of Choice

Now another period in the girl's life is drawing near. There is a new bloom on her cheek, a new life to her lips, a soft light in her eyes. It is the springtime of her life. The sap is running high in the trees, and the blood is calling for its fulfillment.

Young men eye her daughter with favor, and while there is pride in the mother-heart, there is fear also. She knows the purity and white wealth of her daughter's life, but so little of these strange suitors! Suppose they should take her daughter's all and give her poverty in return? Filch from her her beauty, her womanhood, her self-respect even, and in return give her —God only knows what. So, out of her fear is born courage and determination, and she draws her daughter to her side again, and they counsel together as women.

Tom, Dick, and Harry

"Is there any one of them dearer than the others, my daughter?" asks the mother, tenderly.

A shy silence for a few moments lies between them. And then:

"I'm not sure, mother. Tom and Dick are both such fine fellows; but—Tom's breath smelled of liquor one night. And Dick—once Dick laughed at something I didn't like. It was about a woman we met on the street who had two or three little children. He didn't say much, but I felt, mother, as if he didn't think of motherhood as you and I—and father—do."

The mother's heart stood still in fear.

"And you don't care very much for Dick, my daughter?"

"I thought I did, mother, until then. I couldn't care very much for a man who didn't reverence motherhood and love children."

The mother's heart sang a pæan of praise. So much for her teaching.

"And how about Henry?"

The girl's face blushed a deeper bloom.

"I can't help thinking a lot about Henry, of late. He isn't so handsome as Dick. Not so well educated as Tom. Henry wasn't able to finish college because he had to leave and go to work. His father died. But, mother, I can't help it; Henry seems so clean. He adores his mother. And he always speaks of a mother as if it were something sacred. And he abhors all kinds of lowness."

Wild Oats

After this bit of talk the mother continues her instructions in the following strain:

My daughter, the time has come when I must speak to you of some of the vital things of life even more plainly than I have ever spoken before. And you know I have always been truthful and have taught you according to your understanding. Now you are nearing the age when men and women choose their mates and build their own homes, as the birds do. All your future life, and the future lives of your husband and your children depend upon how you choose.

Some men, my daughter, are not "clean"; many are far from it. Often this is more their misfortune than their fault. It is a result of their teaching and of the traditions which have existed for ages, implying that men may be allowed to

do things which a woman may not. Perhaps you have heard it said of some young men that they are "sowing their wild oats." For more years than I know it has been popularly supposed that before a young fellow can enter manhood properly and "settle down" he must go through with a number of years of being "wild," drink, smoke, swear, give free rein to all his appetites and desires.

Manhood's Urge

Now, you know, my daughter, because I have explained it to you, all about the reproductive process in the human family. You know that the mother-body contains the ovaries or egg-nests, and the male body contains the fertilizing power.

I have told you how in the springtime of the year the sap runs up into the trees and makes them put on new life and verdure; how the birds thrill with the joy of creation and sing during their mating season because they are so happy. It is the same with men and women. You are now in the springtime of your life. Life is so abundant in you that it demands expression. You are ready to overflow with life, to give out life, to create new life. You are developing like a flower that is blossoming, into full maturity. The seed within you is ripening, and your blood sings with the joy of it.

It is the same with men, when they are in the springtime of life. But man is stronger than woman in every way. He is much stronger in passion. Somewhere, long ages ago, somebody made a dire mistake in not teaching young men that all this splendid energy should be stored for the greater strength of their bodies and minds, and the bodies and minds of their children; that to waste it wantonly would be like cutting open the heart of a young tree in its bloom and letting the life-sap run away. The tree would whither and die. The young man who so wastes his vital force will weaken in body, intellect, and soul until he is useless.

What "Dissipation" Means

We speak sometimes of a man's being "dissipated" without really thinking what it means. To "dissipate" is to scatter.

When a man becomes dissipated he has scattered his forces, the vital qualities that go to make up a man.

The women who sell their bodies to gratify the uncontrolled desires of men are called "prostitutes." Here is another excellent word, but we do not always stop to remember its meaning, "to put to wrong use."

The man who chooses you to be his mate will expect you to be pure and clean; to have kept yourself unsullied from the touch of other men. He would far rather your lips had never been kissed. And, to do the average young man justice, I will say that he will wish with all his heart that he was as clean and pure as he will expect you to be.

An experienced diplomat, who had married a young and beautiful wife, and who wished to protect her among the temptations of European courts, once gave her this advice: "Don't talk too much about yourself, and don't let anybody touch you." This is good advice for all girls. Taking liberties is sometimes innocent in design, sometimes not; the occasion too often is a sentimental loss of personal reticence and respect. The other rule at once puts a girl on a pedestal whence no vulgarity can pull her down.

Clean Life for Two

But you, my daughter, have a right to expect on the part of the man you choose a record as clean as your own. You must demand it, for the sake of normal children, and for your own bodily preservation. For men, in "sowing wild oats," often contract a most dreadful disease of the genital organs, and this disease, which is called gonorrhea, and another still more dreadful, called syphilis, are both very infectious.

Many and many a young wife has contracted one of these diseases from her infected husband. Gonorrhea is the more common and has erroneously been considered less harmful. By scientific demonstrations, however, it has been proved to be almost as serious in its results as syphilis.

The young wife who contracts this disease from her husband falls ill, just feels miserable at first, complains of lassi-

tude, develops fever, and finally the doctor tells her that an operation is the only thing that will save her. Often they remove the womb—the nest which should have held her babies—her ovaries—the egg-nests—and all the reproductive organs; and so she can never be a mother. You can imagine how her mother-heart aches when she learns this.

Sometimes, instead of this result happening, the disease infects the baby, and it is born blind. One-fourth of all the blindness in the country is due to this cause. Insanity is also a result, so are epilepsy, paralysis, and a great many other diseases.

The Physician's Warning

Of course, no young man who has any claim upon manhood at all would wilfully infect his wife or children, but the trouble is that no man, once having had this disease, can quite tell whether he is cured. Sometimes he goes to a physician who is not conscientious. The physician will cure him to all outward appearance within three months. But even then the disease may be only dormant, and he may be subject to every possibility of infection.

Sometimes the physician is conscientious and tells the young man the truth, and that he must not marry within a year, or two years, and that in the meantime he must keep up his treatment. But the man, seemingly perfectly well at the end of a few months, disregards his physician's warning, has not self-control enough to wait, and marries. Then the insidious disease flaunts itself before him in a mutilated wife or deformed children.

For the Sake of the Race

I have to tell you these unpleasant things, my daughter, because such cases are unfortunately so common. Our young women are not all taught as I am teaching you, and many step into marriage blindfolded. Young men are not taught the dangers of "sowing wild oats," nor the dreadful results which follow. People are now realizing the necessity of this teaching, and we hope that a generation or two later will find a

much better condition in our nation, but it can only come through such warnings as I am giving you, and such safeguarding as we are giving your brothers in teaching them.

I would that the man you marry should be as pure as you, but, nevertheless, should he confess to you that through ignorance he had at some time polluted his young manhood and then repented, I would not bid you be unforgiving. Christ himself forgave such sin. But for your protection, for the protection of your offspring, and for his own peace of mind as well, I would bid you, with every breath of my body and all the force of my soul, to deny him marriage with you until sufficient time had elapsed and sufficient medical treatment been given to insure a certificate of perfect health.

Men who sin must pay the price, and they must pay it alone so far as they can. We are justified in teaching our girls to run no risk of assisting in the harvest of the "wild-oat field."

On the other hand, I am obliged to admit, what I wish were not so, that girls themselves are often responsible for the downfall of their young men friends. Not always by open and wilful temptation, but by dress and manner that arouse a man's animal nature. The way some girls dress, with too low a neck, too short a skirt; the way they act, leaning warmly upon him, caressing him, allowing his familiarities, these are direct routes to the arousal of that nature in a man which demands sensual gratification.

The girls who thoughtlessly and ignorantly quicken the man's blood to the point where he forgets his honor—and theirs—will, oftener than not, indignantly regard as an insult any too forward advances or suggestion on his part. They have no intention of committing an evil act. They are shocked by the suggestion of such a possibility. But—they have done the mischief. They have fired the blood to the point where self-control is difficult. It is a positive fact, as admitted by young men themselves, that the first visit to a prostitute is made some night after an evening spent with supposedly "good girls" who would be struck with horror at the thought of such an ending to their "good time."

Of course, a young man of strong character would not yield to any such temptation, but not all young men at this terribly trying age are strong-charactered. At any rate, a young girl or a woman, while quite justifiably entering heartily into all wholesome and normal "good times," should so dress and demean herself that no man can accuse her of even a suggestion of immodesty.

There is just as great a necessity for girls and young women keeping their minds and lips and bodies pure and clean for the sake of future generations as for men.

AMUSEMENTS FOR CONVALESCENT CHILDREN

By WILLIAM BYRON FORBUSH

CHILDREN are so active, so eager to be about in the world, so dependent upon playmates for pleasure, so interested in their school and social life that days of *malaise* are dreary and borne by them with impatience. Sometimes recovery is postponed by misery, homesickness, and fretting. Because of the lack of recreational resources children when ill are usually a burden to overtaxed mothers and a trial to nurses, skilled in physical care but not in play devices. The children themselves lose much during illness, not only by waste of time, but also by getting the habit of self-pity and of selfish demanding and by the long interval of lack of exercise of body, mind, and will.

Plays during convalescence must have obvious limitations. They should all be suited to a sitting or lying posture, they should not tax the eyes, the fingers, or the trunk muscles. They should be absorbing but not exciting. Since in case of infection toys must be destroyed or disinfected, many of the materials should be inexpensive and others should be capable of being sterilized. Some of the games at least should be suitable to encourage solitary play, others may be adapted for two

players. It would be well if some could involve a serial interest, so as to be taken up with renewed pleasure day after day.

Plays for invalids should involve certain positive values. Some of them may offer slight physical exercise, deep breathing, arm or leg movements, or exercise of the circulation. They may be of some intellectual value, particularly in training the sense perceptions, the memory and the apperceptions, and in stimulating inventiveness. They may bear at least a general relation, not too taxing, to school subjects. But best of all they may be used to counteract certain moral disorders of physical illness, by encouraging self-control, initiative, self-reliance, cheerfulness, and coöperation.

These considerations have been kept in mind in preparing the following suggestions. Free play rather than organized games has been emphasized as generally better suited to the situation. No distinction is made between plays suitable for the home and those for the hospital.

Babies Up to Three Years

The amusements used in the cradle when a baby is well are generally useful when he is ill, if they do not require him to change position too much. During the first years things he can put in his mouth, and later, articles that appeal to the sense of sight, hearing, touch, and temperature are a delight. So, such common articles as smooth stones, spools, keys, bright objects, bells, tin dishes to clash together, paper suspended above the feet to induce kicking, a celluloid ball or a bell on a rubber string to induce stretching, a large rag doll that can be nestled or kicked about, rubber animals, boxes, bottles, and blocks to handle, are indicated.

For self-directed play, a mother who was obliged to leave her baby alone at times used to take a pasteboard shoe box and fill it with all sorts of harmless articles—a silver shoe horn, a bright card, a bit of colored worsted, an old tea strainer—things that would in turn catch and hold the baby's attention.

For a little child for whom a bath immersion is desirable, but who still dreads the water, the Loofah bathing dolls, made

of a special collapsible sponge, or celluloid floating animals, to be placed in the tub, are helpful in overcoming this difficulty.

Children of Four to Six Years

Children of this age engage largely in constructive play, dramatic play, and imitation of adult activities, and many playthings lend themselves to such uses in the bed or chair.

For constructive play, there are light nests of boxes, easy sectional puzzles, the larger kindergarten tablets and mosaics, small nails to pound into soap bars, soap bubbles to blow (good for breathing) over a woolen shawl, making the bubbles bound on it, all the lighter Montessori apparatus used in training perception of color, form, smoothness, and sound, including the letter forms and the geometric insets, etc. A peg board in which to stick wooden pegs in the form of various patterns is interesting. By taking a small, soft pine board and driving nail holes half an inch deep close together and using match sticks for pegs a home-made device may be easily prepared. A small sand box arranged to set just over the chair or bed or even a pan of sand snuggled close to a child who cannot sit up will give almost inexhaustible pleasure. It should be furnished with spoons and small kitchen tin dishes with which to dip and mold, and clothespins, spools, buttons, and scraps of bright ribbons with which to make men and scenery.

For imitative play the doll is the standard medium in all ages. Dolls for sick children should be small and light. A Noah's arm with its animals, perhaps one filled with Educator animal crackers, or small tin soldiers, for sailing and marching over the bedclothes are agreeable expressions of the doll interest.

Children of this age, when they are well, like games of only short duration, and when they are ill, games should be extremely short and simple. A story-game in which the adult is the chief actor and tells a story while the child coöperates in some slight action, is ideal, as when he hides under the bedclothes and plays he is in the tent of which the story tells or closes his eyes and tries to guess the place or the person which

his mother is describing. The stories should be happy and soothing.

To make the sick room cheerful, a prism hung in the window to make "light birds" for the children is always a joy.

Children of Seven to Nine Years

The constructive interest continues and may now be expressed in more skillful ways. The Kindermart of Baltimore furnishes for a dollar a "little traveler's outfit" selected according to age and taste by a lover of children, but the mother who will put on a tray a lot of suggestive material, such as small boxes, spools, paste, paper, ribbons, yarn, or will let the child choose what he wants out of her piece bag, will not need to suggest what to make or how to make it. Small articles fastened to the magnetized "fish" of a "magnetic fish pond," fished for with magnetic fish hooks, furnish prolonged surprises. Making doll furniture, dressing clothespins, making button dolls by pasting buttons to cardboard for heads, cutting the cardboard in the shape of the bodies and then dressing them in crêpe paper, will be delightful during this period, which marks the summit of the doll interest.

Scrapbooks may be made out of old window shades, folded and sewed into booklets. Drawing may be done in bed by purchasing pictures that are punched out so that the child can trace with the pencil on paper placed beneath. Sewing cards are similarly used. Painting may be done in a cleanly way even in bed by placing a large blotter underneath the work which will absorb the water in case of accident, using a smaller blotter on the work itself and keeping a cloth handy to wipe the brush. Spear's Kindergarten Color Stencils include color sheets, patterns, stencils, a jar, a brush and some water colors. When the successive patterns are placed upon a colored sheet the child simply has to draw his moist brush over the pattern in order to place the picture in color upon the sheet below.

In dramatic play, dolls are still central and a few changes of costume, a box or two for the house and some furniture cut out of a furniture catalog or made by folding paper are all

that are needed for an elaborate bed game. Milton Bradley Company has an inexpensive "Dolly's School," with slates, sponges, drawing boards, crayons, pencils, and even spectacles for the teacher. Mrs. Dorothy Canfield Fisher has suggested a story method which appeals to the dramatic instinct in a way to suggest calmness at the restless hour of trying to get to sleep. The child is to agree upon the names, ages, and characters of her children, whom she may take from her favorite books if she will. Then she is to carry on their adventures from night to night to herself. Of course, they must all be good children, or at least if they are bad they must be funny, and if the child is subject to night terrors, one of them may be very brave and be always summoned to watch over his mother every night. In the morning the child may be encouraged to tell the sleepy time adventures. She thus goes to bed with the sense of being in good company.

As this is the age of competitive games, particularly of those involving skill, the child would now enjoy, if they are not too exciting, "Anagrams" and other letter games, "Embeco Sentence Building," Lotto, and the simpler card games. They keep the mind from getting stale and the joy of contest prevents a child from thinking about himself.

To a person quarantined with a child of this age who tends to become too demanding and consequently querulous and unhappy, two devices are helpful. One is a continued illustrated story of which the adult tells one or two new chapters each evening which the child illustrates in a notebook at his leisure. The other is to ask the child to play alone with certain toys until an agreed time limit, the child thus not only becoming more patient but also getting the fullest play-value out of every plaything.

Children of Ten to Twelve Years

There is likely by this time to be an almost inexhaustible interest in puzzles, and the small metal and cardboard puzzles are easily handled and if not too exacting are greatly enjoyed. This is the age, too, for collections, and stamps, postcards, and poster pasters may be profitably arranged and studied. Jack-

straws, jackstones, and tumbeline are appropriate games, and scrap-book making becomes more of a fine art.

Craftsmanship as the child grows stronger should be more skillful than before. Stuffing and sewing dolls from patterns, beadwork and weaving interest girls, tinkering old clocks and watches and making small traps and whistles interest boys, and both boys and girls like clay modeling, braiding, and spool knitting. Coloring pictures, making fancy initials and letters and thus illustrating a favorite poem or motto or books of the Bible has proven very attractive, especially if done with others. A variety of companionship is now desirable if safe.

Ranging in price from one to twenty dollars, according to the number of pieces, and easily sterilized after use, the various miniature structural models known under such names as Meccano, the American Model Builder, the Mysto Erector, etc., will take the mind of a boy off himself for hours and without exhausting his muscles will leave him healthily tired and ready for sleep.

Youths of Thirteen Years and Over

In the years of team play and the gang it is especially hard to be patient during confinement. While young people are more resourceful, they are also likely to demand considerable active companionship from their nurses. In their recently acquired skill they like practice upon musical instruments, working old typewriters, solving difficult puzzles and problems and doing pyrography, photography, *passe partout,* painting, etc. They enjoy stereoscopes and stereographs, the radioptican and making magic lantern slides.

Solitaire, checkers, cards, crokinole and some of the miniature baseball games may now be indicated.

A youth generally has many friends who send him gifts to while away his tedium. If, instead of having all the packages at once, they are put in a basket and one is labeled "To be opened at nine," and the rest successively an hour later, this device will carry one well through the longest day.

To get the right spirit for bearing the strain of con-

valescence, every sick young person ought to read or have read to him while he is ill, Mary Mapes Dodge's fine old story, "Donald and Dorothy."

Disinfection of Toys

When the quarantine is raised care should be taken that no toy leaves the sick room in condition to carry infection. Things of trifling value and those whose interest has been exhausted, like articles of paper and cloth, may be burned. Metal toys may be sterilized by boiling.

THE BEST BOOKS FOR THE MOTHER

Physical Care

Chapin, Henry D., M.D., and Pisek, Godfrey R., M.D. ..*Diseases of Children*
Griffith, J. P. Crozer, M.D.....*The Care of the Baby*
Holt, L. Emmett, M.D....*The Care and Feeding of Children*

Intellectual Training

Adams, Joseph .....*Harper's Indoor Book for Boys*
Bryant, Sara Cone.....*How to Tell Stories to Children*
Caffin, Charles H.....*A Child's Guide to Pictures*
Colson, Elizabeth, and Chittenden, Anne Gansevoort *The Child Housekeeper*
Editorial Board of The University Society *Save and Have*
Fisher, Dorothy Canfield.....*A Montessori Mother*
Gesell, Arnold C., and Gesell, Beatrice C. *The Normal Child and Primary Education*
Hodge, Clifton F.....*Nature Study and Life*
Johnson, George Ellsworth..*Education by Plays and Games*
Olcott, Frances Jenkins.....*The Children's Reading*
Sage, Elizabeth, and Cooley, Anna M. *Occupations for Little Fingers*
Smith, Nora Archibald....*The Home Made Kindergarten*

Social-Moral Training

Athearn, Walter S.....*The Church School*
Chenery, Susan.....*As the Twig is Bent*
Cope, Henry F.....*Religious Education in the Family*

FISHER, DOROTHY CANFIELD.....*Mothers and Children*
FORBUSH, WILLIAM BYRON...*The Boy Problem in the Home*
FOSTER, WILLIAM TRUFANT.....*The Social Emergency*
GRUENBERG, SIDONIE MATZNER.....*Sons and Daughters*
HODGES, GEORGE.....*The Training of Children in Religion*
McKEEVER, WILLIAM A.
Training the Boy, and *Training the Girl*
MUMFORD, EDITH E. READ.....*The Dawn of Character*
SLATTERY, MARGARET ....*The Girl and Her Religion*
WHEATLEY, WILLIAM A., and GOWIN, E. B....*Occupations*
WOOD-ALLEN, MARY.....*Making the Best of Our Children*

CHILD STUDY AND EDUCATION

DEWEY, JOHN.....*Schools of To-morrow*
HALL, G. STANLEY.....*Youth*
KING, IRVING.....*The Psychology of Child Development*
KIRKPATRICK, EDWARD A....*The Individual in the Making*
ST. JOHN, EDWARD P.....*Child Nature and Child Nurture*
SULLY, JAMES.....*Studies of Childhood*
THORNDIKE, EDWARD L.....*Education*
TYLER, JOHN M.....*Growth and Education*

THE MOTHER AS CITIZEN

BARNES, EARL.....*Woman in Modern Society*
BENTON, CAROLINE FRENCH
The Complete Club Book for Women
BOYD, MARY STEWART.....*The Woman Voter*
TARBELL, IDA M.....*The Business of Being a Woman*

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